



7058 437 2.1.1.1

EXCELSIOR;

OR,

Essays on Politeness, Education,

AND THE

Means of Attaining Success in Life.

PART I.—FOR YOUNG GENTLEMEN,

BY

T. E. HOWARD, A. M.,

PROFESSOR OF THE ENGLISH LANGUAGE AND LITERATURE IN THE UNIVERSITY OF NOTRE DAME,
AUTHOR OF "A PRACTICAL GRAMMAR OF THE ENGLISH LANGUAGE," ETC.

27.1

PART II.—FOR YOUNG LADIES,

BY

A LADY, (R. V. R.)

BALTIMORE:

KELLY AND PIET.

1868.



BJ 1852
H73

Entered according to Act of Congress, in the year 1868, by

KELLY & PIET,

In the Clerk's Office of the District Court for the District of Maryland.

CONTENTS.

	Page.
PREFACE.....	7

PART I.

CHAPTER I.

Life.....	13
-----------	----

CHAPTER II.

Home.....	20
-----------	----

CHAPTER III.

College.....	31
--------------	----

CHAPTER IV.

Good Manners.....	48
Cleanliness.....	52
Neatness.....	64
Manliness.....	70
Table Etiquette.....	81
Practical Hints.....	91

CHAPTER V.

Conversation.....	100
Letters.....	115

CHAPTER VI.

Vocation.....	122
Punctuality.....	129

PART II.

	Page.
CHAPTER I.	
Self-Sacrifice.....	147
CHAPTER II.	
Affection at Home.....	151
CHAPTER III.	
Cheerfulness at Home.....	157
CHAPTER IV.	
Patience at Home.....	161
CHAPTER V.	
Housework.....	168
CHAPTER VI.	
Plain Sewing.....	175
CHAPTER VII.	
The Besetting Sin of Women.....	180
CHAPTER VIII.	
Mental Training.....	189
CHAPTER IX.	
Mental Training—(Continued).....	196
CHAPTER X.	
Physical Training.....	206
CHAPTER XI.	
Miscellaneous.....	216
CHAPTER XII.	
Miscellaneous—(Continued).....	226
—	
VERSES.—PART I.....	237
“ PART II.....	277

P R E F A C E .

THE book we now present to young students will fill, we trust, a real want, which, for our part, we have felt for a number of years. It is not a religious book, and yet it is Christian in all its bearings, and based throughout on Christian principles. It is the result of a reflecting and analyzing experience of more than a quarter of a century. We feel certain confidence that it will qualify young gentlemen and ladies to move with becoming decorum and propriety in the best circles of American society.

The first part, although written for young gentlemen, will be found to dwell on general principles, which should be studied by ladies as well; the second part, directed almost exclusively to young ladies in academies, will not be lost on the other sex, if read with a view to obtain useful information. It will be easily discovered that two different minds have been engaged on the work, and the reason for this will readily be understood by all. They have, however, acted in unison, aiming at the same end.

At the end of the prose work a poetical summary of it is given, for students to commit to memory. If this be faithfully enforced the rules of good manners will probably be retained for life, and be of practical use long after school books have been laid aside.

The inmates of our boarding schools can scarcely overrate the importance of good manners; their proficiency in grammar, in arithmetic, or algebra, will not be found out by everybody they may chance to meet; but their exterior deportment will ever be open to the scrutiny of friends and foes.

The present essays are chiefly offered to boarding-schools for two reasons: the first is that day pupils scarcely come in contact with their teachers out of the class-room; therefore, the formation of their manners devolves on their parents at home, and a teacher would feel a certain delicacy in an attempt, for the success of which he should have entire control over his pupils; the second is that here, as in Europe, our boarding-schools represent, to a considerable extent, the wealthy families of the land, or, in other words, more to our purpose, the influential portion of society—that portion which always and everywhere give the tone to the rest. It is evident that young gentlemen and ladies, whose parents and connections are surrounded at home with refinement and special consideration, should be trained to manners and habits in accordance with their station and in keeping with their associations in after life.

Parents, in this respect, rely on the institutions where they place their children for the greater portion of their youth. The institutions receiving such trusts become responsible for the fulfilment of a duty on which parents generally and rightfully lay a great stress. Now, to redeem their pledge on this point, they will find next to an impossibility, unless they make it a part of the programme of studies, and proceed as with any other branch; but by assigning regular hours, and placing in the hands of the students a standard book for study—with fixed principles carefully defined and properly explained—by a few verses to be committed, from time to time, to memory, and, above all, by a continual attention on the part of professors to recall the same to the pupil who forgets himself, none can fail to obtain the happiest results.

PART I.



FOR YOUNG GENTLEMEN.

CHAPTER I.

LIFE.



LIFE is a journey, man a traveler. Some find a pleasant road, others a dreary one; while to most men the journey is neither cheerful nor sad. At times the sun shines out brightly, the breezes freshen, the dews glisten, and the whole world spreads before us, a banquet of beauty. Anon, dark clouds cover the earth like a pall; cold, wet winds creep over us; and the sorrow of death seems to fill the land. Again 'tis hard matter to tell whether cloud or sun rules the hour.

Such is the day; what of the people? In our childhood scarce any attend us but the most familiar friends, fathers, mothers, brothers, and sisters. And happy we, if even they are with us. Many a one begins this journey, stepping from the cradle with not a soul to guide him. Soon, however, new faces are seen. Neighbors

drop in. The world widens as we advance. Strangers become our playmates on the way. Stranger hands grasp ours, stranger eyes peer into our faces, and stranger voices whisper in our ears. Some look kindly upon us; the gentle soul wells up in the mild eye, and we believe them good. More seem dark and moody; the abrupt voice, flashing eye, and swift hand, seek terrible vengeance for a trifling wrong. And yet an act, a word, nay, even a glance, will sometimes disarm their fiercest anger. Who are wholly good? Who are altogether wicked? How shall we judge this people? Can we pass along our journey, without harm to ourselves, doing some good to those we meet on our way?

My young friends, we are all traveling this journey of life. Which of us is too well prepared? Is there any one who has nothing to learn, so as to make the road a safe one for himself? Many of those who travel with us are certainly dangerous persons. Robbers lie in wait for us all along the route, ready to take our most valuable treasures. Thieves and pickpockets chat pleasantly with us, and wait a chance to steal the jewels most precious to our souls. Liars are there to take away our good name; and criminals of every grade stand waiting to trap us, each with his own particular wickedness. It would be a hard matter to guard ourselves against so much wrong, if we knew our enemies by sight; how much more so, when it is scarcely possible to tell the good from the bad!

Two remedies are left us : to protect ourselves, and to aid the good against the wicked. We must first see that our own soul and body are pure ; that we may not be touched by the sin around us, and become wicked ourselves. We must guard every point, by wisdom and virtue, that no enemy may find a weak spot for attack. Then, when we ourselves have become secure, we must turn to help our fellows. And, after all, one of the best means of protecting ourselves is to help our neighbor. He will help us in turn ; and thus we shall be doubly strong in time of danger.

But how shall we begin ? We must first make friends. No man will open his heart to you, and show you his secret griefs, unless he can trust you ; few men will be willing to assist you unless they like you ; that is, to do good or to be good, to advance your own interests or the interests of others, to be of any use in the world, either to yourself or to anybody else, you must make friends and keep them ; God has so formed us that we cannot get along well without one another. How then shall we make friends ? Not by force, certainly ; for that would be absurd. Force could not win the good will of a slave or of a dog, still less that of a free man ; friendship is not forced, it must be won. To win the good will of another, you must please him by some good qualities of your own. Men naturally admire and love whatever is excellent in their fellow-beings. If you are beautiful, a well-formed

man, it is a great point in your favor, it is so much to win the admiration of men; if you are wise, it is still more; for men admire excellence of mind more than of body. But men of wisdom and of fine form are often without friends. You must perform kind and beautiful actions, speak kind and beautiful words, for the sake of your companions; then indeed will you have hosts of friends, whether you are very wise and beautiful, or but a mere homely man of common sense. Show by your words and your actions that you are friendly to others, and then you may be certain that they will be friendly to you. The world over, you will find that you get what you give. Good for good; evil for evil; and friendship for friendship.

Whatever desire we have in life, then, whether the honorable one of elevating our own position, or the still more noble one of living for the good of others, it is necessary that we cultivate all the graces of the person, and all the finer qualities of the heart. These are the means of captivating men. When they distinguish a true heart, gentlemanly carriage, and elegant manners, especially if combined with common sense, they are ready to follow to the ends of the earth. How often do we see the man of genius beckoning in vain for the multitude to follow him, while ten thousand step into the tracks of some polished gentleman, without half the brains! In fact, this agreeable manner and generosity of heart are the stock-in-trade of half our successful men.

A whole-souled, polite individual, with a little brains, will make his way most successfully through a fashionable drawing-room, while your man of intellect, for want of a little tact, stumbles along and makes himself ridiculous. A moneyed man will take a free-and-easy, penniless youth into partnership, and both will grow wealthy. Two lawyers plead a case in court; one is learned in the science, the other has a good word for everybody, speaks with feeling and wins his suit. And so in every pursuit; this desire and effort to please does please, and wins the day. How strong, then, must that man be who has intellectual ability and this agreeable manner besides! He is sure to succeed. A young man of even average talents, with refined manners and a generous disposition, need never fear of making his mark in life.

The most cheering thought regarding agreeable manners is, that all men, with few exceptions, can attain them by cultivation. With mental gifts and bodily strength and proportions, the case is quite different; though they, also, may be improved to some extent. We are born with bodies and minds of certain power, beyond which they cannot be carried. But our tastes, habits, and conduct in general, are capable of almost unlimited improvement. This is a merciful dispensation of Divine Providence, by which all men may rise in spite of mental or bodily infirmities. Thus men become equal because they are men. The souls of all

are alike, and give a manhood to the most wretched, which even the highest intellect is forced to respect.

Young men, you have, then, a delightful task before you, to beautify and render harmonious the dwelling places of your own souls. Farmers ornament the barns which contain their cattle, and where they store the yearly harvest; all men decorate the houses in which they live, the public buildings in which honorable or important assemblages are held, and especially the holy temples where God and His people are present. Our souls are spirits that belong to Heaven; let us make their bodily habitations as manly-like as possible; so that, when we have finished the journey of life, and put on the habit of saints, we may have approached as near as possible to the gentility of angels, who are to be our companions on the endless journey of eternity.

I shall close this subject with those stirring lines of Longfellow, which should be the inspiration of every earnest youth:

Life is real! life is earnest!
And the grave is not its goal;
"Dust thou art, to dust returnest,"
Was not spoken of the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each to-morrow
Find us farther than to-day.

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no Future, howe'er pleasant!
Let the dread Past bury its dead!
Act, act in the living Present!
Heart within, and God o'erhead!


Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

CHAPTER II.

HOME.



LET us begin with the Family; the fountain head from which flow society, states, and all human associations. To silent influences, far back among the earliest recollections of childhood, we may trace the origin of almost everything, good or bad, which has happened to us in life. Upon the impressible nature of infancy, boyhood, and youth, are stamped the marks which time or eternity can hardly obliterate.

From the family, as a centre, we pass out into the world in all directions; and as we have learned at home, so shall we appear in society. It is vain to think that we can be rude or unkind at home and not show ourselves the same abroad. The mother goes out visiting or shopping, the father to his daily occupation, the elder sons to college or to business, the daugh-

ters to the shrines of fashion, to convent, or to toil; the little children to school, or to spend a holiday with their companions. Not one of these returns without having impressed the influence of his home upon the society in which he has mingled. A person may have a common dress for the week, and a more elegant suit for Sunday, but he cannot so easily have common manners for every-day use at home, and fashionable politeness for his holidays abroad. If he is ungentle to his brothers and sisters, his rudeness will stick to him when he attempts to shine among his neighbors. If he ceases to respect his own parents, he will soon find himself awkward in the presence of all aged people. But if he is gentle and obliging in the quiet of home, with no eye upon him but those of his nearest friends, and no reward but their love and the pleasure of doing right, then his good manners become a graceful habit, and he mingles in the world with all the ease and unconscious elegance of a gentleman.

And how readily the world judges of our conduct at home!

"What a pleasant person Mrs. Wilson is," says a lady.

"Yes, indeed," replies her companion, "it always does me good to see her stop at our gate, with her cheerful morning face. Happiness seems to shine about her wherever she is. Do you know that I sometimes have a queer notion that it is always May morning with her?"

"Not such a queer notion after all," says the lady, "we often speak of the flowers of the soul, the morning of life, the bloom of youth, &c. What are these but different ways of expressing our highest ideas of goodness, beauty, hope, and gentleness, in all their heavenly freshness? And where can we find them in such a happy combination as in the bosom of a truly Christian family, like that of Mrs. Wilson? No wonder she is always cheerful, and brings the morning with her; her children are the most intelligent and best mannered of my acquaintance. Hers I call a truly polite family, and I am sure her sons and daughters will grow up noble men and women."

Such are some of the conversations that take place among the neighbors of an agreeable family. But these are not the only ones, as different acquaintances pass by; for too many are given to the impolite and unchristian habit of talking about the failings of their neighbors.

"Ah, there goes poor Miss Cummings," says our observing lady; "she has a hard life to lead."

"What a shame," replies her friend, "for a brother to treat such a good girl as he does her! Why does her mother allow it? I should think she might do something with him."

"No, indeed," says the lady; "he has some little regard for his sister—they are together in public so much—but not a bit for his poor mother. He seems to think it smart to call her

the old woman, and treat her as a servant. I do not see how a son can find it in his heart to act towards his mother so ungratefully. If a true gentleman should have for a mother the most disagreeable and unladylike woman in the land, he would never fail to treat her as his mother; and would never abate her one jot of the respect and attention due to her who bore him and attended him in his helpless infancy. And though an unchristian world might laugh at him, and even ruin him for life, still would he do his duty, bravely, nobly; his soul rising proudly in the scale of manhood as he performed his good work. But here is a youth who has one of the best mothers, and a sister of whom any good brother would be proud, and he treats them without a spark of gentleness, to say nothing of affection."

"And yet," replies the visitor, "what airs he puts on in the houses of strangers! What vulgar politeness! I suppose he thinks it the perfection of good manners."

"That is what I never yet saw," says the lady, "ill manners at home and true politeness abroad. I know there are some persons who think they can act this double character to perfection, but they are sadly mistaken. Their natural rudeness will show itself in every action and expression. A well-bred person has not the least difficulty in detecting manners put on, like a new coat, for the evening; for manners, like dress, to sit easy must be worn for some time.

The leopard might as well try to hide his spots as these persons their lack of good breeding."

How many a youth is thus judged by his acquaintance, while he imagines that he is daily winning their golden opinions! Do not suppose, young men, that your conduct at home is entirely private; though no one, enjoying the pleasure of your kindness, or suffering from your roughness, should complain of the bad or praise the good, still you will tell of it yourselves. Your eyes, your countenance, your walk, your speech, everything you do or say, will tell your secret. And, even though no one should know your unkindness at home, how can you be happy when you feel that those who should be dearest to you of all the world, are rendered unhappy by your presence. Your father drops his honored head when you are mentioned; your mother's tears fall fast, and her pale cheek grows hollow—the hope of their old age has deceived them; and your sister blushes with shame when other sisters praise their brothers. Even you can take no pleasure in that home which you have made miserable for every one.

With what different feelings a good-hearted young man thinks of his home! How happy you, if you are such! You go into society, you go to college, you travel, you meet with pleasant people in all places, and, for your personal worth, you are a favorite wherever you go; but every hour you think of the absent ones, and, 'mid the gayest life, a voice ever sings in your heart that

glorious song, "There is no place like home." And when you return again, a dearer smile comes up from the heart of father and mother than you have ever seen elsewhere. Brothers and sisters crowd to meet you, with the cheery words, "Here comes my brother!"

How did you win the love of every member of this dear household? For, see, not one hangs back from you; love beams in every eye. Even the passing strangers cannot help turning their eyes for a moment to look upon so much happiness. Has all this mutual love come by chance? Was it born with you? Not at all; for, look, here comes your brother, who was also absent: a sudden coldness, painful to behold, has fallen upon the happy group. They try to greet him as joyfully as they did you, but they cannot. Nature will not suffer them; and the attempt ends in an awkward silence, which secretly grieves everybody. All that young group remember, instinctively, that one brother has been rude, the other gentle. They cannot drive away the memory, try they ever so hard. They remember the cruel blow in the corner, the harsh word. And with that remembrance comes the thought of the gentleness that soothed the troubled heart; and of the good brother, who took the blame of many a fault to himself, which the other should have borne. They would fain now receive both brothers alike, but nature forbids; the facts of the past are stamped upon the memory.

Think how many an old man suffers bitterly when he remembers his unkindness to the dear ones, who are perhaps long since in the grave. An angry word, that brought a sigh from his mother; an evening's absence, without consent, that made sad his father's heart; a profane word, that brought shame to his sister's cheek; a rude push, that sent his little brother sobbing in secret, till the tender heart was bursting with grief;—all these rush up before the old man's mind, and he weeps vain, salt tears of sorrow.

'Tis but a few years, at most, that we spend together in the family; parents, and, perhaps, brothers and sisters, pass to a better life; and we go forth alone into the world. How sweet may we make the memory of those home days—or how bitter! A cheerful good morning, as we meet on a new day, will give pleasure to all. The kind words and gentle actions of the morning are pleasant memories for the day. Those at home will wait with joy for the nightfall; the absent ones will often think of the greetings of the evening, when they shall return from toil; and these thoughts will make many a trouble glide smoothly by. Around them, perhaps, are wicked men, hard work, and they are tired and sick of all their labors; but at home all is neat and cheerful—no cross faces, no short answers, no cunning cheats, no dirt and drudgery. Suddenly they cry out from the depths of their troubled hearts, “This world is not so bad as we feared, there is still a paradise at home, this day will soon be over.”

What noble-hearted young man, who values whatever is most precious in life, will fail, in kindness, gentleness, and politeness, to make his home the spot of all the world where his soul delights to be?

How often have we admired one of those Christian homes, and called it, in our heart, the loveliest emblem of Heaven on earth! All nations have found no holier title than Father to give to the Author of every good; no sweeter name than Mother to call the Blessed among women; no dearer word than Brethren for the members of the one Fold. And when we wish to tell of our utmost hope of happiness with God, we speak of our Heavenly home.

Let us see, then, how we may attain this high ideal of a true home. Nature has done much for us. God has given to parents an intense love for their children. Night and day they have thought and labored for us, providing for our wants in infancy and youth; and even when we have become men, they never relax their solicitude. It has been well remarked, that there was no need of commanding parents to love their children; it is natural for them to do so. They will do their part to make home happy. But children are not always grateful for this unbounded parental love, and therefore God has given them a special command to love their parents.

For children, then, the great rule of conduct is that given by infinite wisdom: HONOR THY

FATHER AND THY MOTHER. This includes all your duties; and let it be remembered that this law is for everyone. It does not cease to be in force when you become of a certain age. Whoever thou art, child or full grown, the command is, Honor thy father and thy mother. I do not suppose that any of my young friends is so hard-hearted as a son of whom I once heard, who was well rebuked by his own child. It appears that this so-called gentleman was very covetous, and made his aged father sleep on a hay bed in the barn, and live on the coarsest food. One evening, towards winter, the old man, growing cold, asked for a blanket. His son sent the little boy to a closet after an old one, and, when it was brought, remarked that a whole blanket was too much for the old man, so he cut it in two. "Give me the other half, papa," said the boy. "What do you want of it child?" he answered. The little fellow replied, quite innocently, "to keep till you get old, to make you warm when you sleep in the barn in winter."

Now, this unnatural man may have been considered a most distinguished member of society, but I am sure that every Christian gentleman will think him vulgar and brutish, and entirely unworthy to appear in good company. And yet how many young men treat their parents in a manner not much better. They will not put them to sleep in the barn, perhaps; but they will insult them, mock them, neglect them in sick-

ness and old age, be ashamed of them before others, and treat them with a thousand indignities which make the old hearts bleed in silence, and bring silent tears down the hollow cheeks. Ah! let such children take care, lest, when they become old, they too in their turn receive the half blanket.

If any man deserves harsh treatment in old age, it is he who has failed to honor his father and his mother in youth. And the declining years of such persons are generally bitter enough. Of what is such a one ashamed in his parents? Of their gray hairs? His own will be gray if he is blest with a long life. Of their odd habits? His own will be odd to the next generation. Of their lack of accomplishments, polished manners, and a good education? From whom has he received his? They have toiled that they might give him better than they had themselves; and will he turn about and be ashamed of the givers? As you value your reputation as a man, be not ashamed of your father and your mother. Whether you are a child, a boy, a young man, or an old man, always respect your parents. If they do wrong, you may hate their faults, but never despise *them*. Pray for them, and remember your own failings; and whatever be your position in the world, though wealth and honor flow in upon you, and all men look up to you for guidance, remember that your parents are your superiors in all the social relations of life. Never dare to treat them as inferiors, nor pre-

sume to consider them as equals. To them belongs the first place in every attention; to them, every gentlest act of courtesy. Let your treatment never be such as to make them forget that they are parents, and you their children. Above all, let them never feel that they are a burden to you. If they are feeble in old age, remember that you were helpless in infancy. And though you treat them with all gentleness and kindness, still you are only doing your duty and paying your just debts. If utter strangers should bring you up from childhood, treat you well, and educate you, would you not feel that your debt to them could never be paid? Your parents have done all this; and, besides, *they are your parents*. Can your debt to them be less? Do not be stingy of your love and kind actions for them. Treat them with a generous abundance of all the good things in your power, as they have treated you. Then may you hope that Heaven's blessings will rest upon you, that all you do will prosper, that all your friends will prove true to you, and that you will

“So live that when you come to join
The innumerable throng that move to the pale realms
Of shade, you go, not like the quarry slave,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering trust, approach your grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

CHAPTER III.

COLLEGE.



THE young man in leaving home for college has earnest and important objects in view; otherwise he would never consent to forego all the delights of his own family fireside, and take up his abode among distant strangers.

The college is that place on the journey of life where we part from our friends and home, to remain for some time among new friends, and prepare ourselves to enter the broad, active world which is beyond. It is the place midway between home and society, and in part resembles each. College life is, then, properly speaking, a preparation for after life, a little world through which we pass to the great world; or it is like the rehearsal before the play, where we practice what we are to bring out more fully at another time.

Now, every young man who is worthy of

being called a man, is ambitious in some way. He has some object in view, and wishes to attain that object. He marks out for himself some state in life to which he finds himself called. And, if he has in him the germs of a real man, he will wish to succeed well in that calling; or, if he is not yet sure of what his calling is, he is at least determined to succeed in whatever he may afterwards choose.

The earnest young man must, then, ask himself a very simple but a very serious question: What must I do to prepare myself for success in life? If he finds the true answer to that question, and follows up the spirit of the answer, he will never in his old age look back on his life and call it a failure. For God has a calling in life for every one of us, and if we prepare ourselves well for that, we must pass on successfully to the end. God has not intended that any young man should fail in life. All that is necessary is that we should choose the state of life for which He has made us, and prepare ourselves well for that. Men do fail every day; but it is because they are not in their proper places, or have not prepared for them in their youth.

What preparation, then, do you need to continue your journey and enter successfully on this new course of life; why have you come to college? Probably you will answer, to become educated. That is it exactly, to become educated. But now we must follow up our question with another: What is the meaning of this word

educated? It comes from an old Roman word—*e-ducere*, which signifies to *draw out*. That is, you have come here to be drawn out—not, I hope, to be drawn and quartered; but to have all the faculties and powers of your soul, mind and body, brought out in all their native strength and vigor. That is, you are here to develop your manhood, to bring out all that is in you. Each one is here to make the most of himself. That is education; and it is indeed for that you came to college.

As you are composed of body, mind, and soul; so your education should be physical, mental, and moral. He who is trained in one of these respects, to the exclusion of the others, is, properly speaking, not educated at all; that is all the powers of his manhood are not brought out; he lacks something of being a complete man, something in soul, mind, or body.

The extraordinary development of the muscles, with little attention to mind or soul, gives us the prize-fighter. The extraordinary development of the mind, with little attention to body or soul, gives us the lean, lank infidel, or the dreaming philosopher, turning the world upside down with his wickedness or nonsense, and leaving to men of broader and better thought the weary task of building it all over again. The extraordinary development of the soul, with little attention to mind or body, gives us the simple enthusiast, whose mind and body are too weak to hold the spirit, which becomes an angel because he disdained to remain a man.

Educating our lowest nature only, makes us lower than men—beasts; educating our intellectual nature only, makes us worse than men—devils; educating our moral nature only, makes us better than men—angels. But if we wish to remain simply men, we must educate the whole nature of man. This education must be harmonious, moving together, all the powers receiving due attention in their turn. As the body acquires vigor, agility, and grace; the mind must acquire strength, wisdom, and knowledge; and the soul purity, truth, and charity. Men thus educated are models of grace and beauty, lords of wisdom, and friends of God.

Such were Adam and Eve before the fall, perfect, without education, from the hand of their Maker. Adam, type of manly strength and proportion; Eve, fairest of women; whose minds were bright intelligence, and whose souls were pure as the morning dews of Paradise. They walked the groves and valleys, mountains, and flowery fields of Eden; vigorous as the noonday, lovely as the morning. They looked upon all nature and read as in a book; the green earth and the starry heavens were the bright open pages on which the words, formed into histories and poems, more grand and beautiful than sage ever wrote or poet dreamed. Day and night their hearts, not thinking evil, rose to God an endless hymn of praise.

But they fell. A cloud obscured the brightness of all these glories. Their bodies grew fee-

ble, old, and wrinkled; their minds lost their natural intelligence and vigor; and their souls looked no longer upon the face of God, but only "as through a glass, darkly." It was indeed a "fall;" man descended suddenly and forever from the model type of Paradise to the type which we behold around us. But though he fell he did not lose his manhood; and every one of us has in himself the powers of Adam, weakened indeed, but still the same powers. Often silent and even unknown to us, but always existing in the depths of our being—oh, for the means to *bring* them out, to *lead out* those hidden qualities of our nature, to *educate* ourselves, till we return once more to those model types of the first children of the world, and become like the perfect man fashioned by the hand of the Divinity!

Alas, we cannot. There is too much to do. We have not the power to become as Adam was. But, with the help of God, we can do something. If we can never become perfect we must at least aim to be perfect. He who aims highest may not hit his mark, but he will certainly strike higher than one whose aim is lower. We may never become so vigorous, wise and good as Adam was, but we must try to become so; that is, we must try to become as vigorous, wise, and good as possible. Our aim will then be high, and we may be sure that our success will be greater than that of those who have no desire for excellence—that passion of noble minds.

As students, it is your duty to see how you

may aim at this perfection by thoroughly educating yourselves physically, morally and mentally.

No student should neglect those manly exercises necessary for the healthy development of his body. Students, in general, have too little regard for this matter. They imagine that education consists only in training the mind. Hence we see so many pale, delicate scholars, men who are affected by the slightest change of weather, who shiver if to-day is one degree colder than yesterday; who are sure to have a headache or a slight cold if they happen to be caught for a moment in a little shower of rain,—men, in fact, who seem to use their bodies as barometers and thermometers, rather than as real bodies of flesh and blood. It is true that there are often hereditary causes of ill health; but most of these pale students owe their feebleness of body to their own negligence. They sat all their time at their desks, forgot the swing, forgot the game of ball, forgot even the walk and the fresh air—forgot their own bodies altogether. Is it any wonder that they wake up after a few years and find that their constitutions are ruined? They imagined that their bodies needed only a little sleep and a great deal of food. Now they find that they can no longer sleep, but toss from side to side on their weary beds; they can not even eat, for their stomachs are enfeebled with too much food and too little exercise. They are broken down, and their active minds are fast wearing

out what little power is left in their bodies. The student, more than any one else, should learn to command his appetite, to take abundant exercise, and not let his imperious intellect run riot with all the powers of his manhood. Remember that if your mind becomes master of your weak body it will have no mercy; it is a burning flame which becomes more active the more it burns, till nothing is left but spirit and ashes; the spirit rises, men bury your ashes in the ground, and all is over.

It is a false notion that men of genius have been generally careless of physical culture. Look at the portraits of the great men of the world, and you will be surprised at their fine forms and manly proportions. In the very dawn of Grecian literature we find old Homer traveling about Greece on foot reciting his matchless poems. What a fine example, that of the robust old man of genius taking exercise, which the puny poets of our day would call very hard work!

But we are not without our great poets also. Bryant, the patriarch of American poets, walks the streets, the fields, and the forests, with all the vigor of a young man. And yet young men profess to believe it a sign of genius to be delicate in health. These young men will find the geniuses of the world against them. Washington, Napoleon, Hannibal, Cæsar, Alexander, and the rest, could march through the snows of winter or the heat of summer, lie down on the ground under the canopy of heaven, and win the

battles of the world. Sir Walter Scott was never so happy as when he was tramping over his native hills like one of his own moss-troopers. Burns wrote his best poems after working all day on his poor farm. Shakespeare, the most universal of geniuses, retired, in the prime of his renown, from intellectual and courtly London, to live a country life on his own New Place at Stratford-on-Avon.

But our Saviour is our best example in this, as in everything else. He is himself the perfect Adam, the true model who has given himself as a pattern for all men in all things. The portraits and descriptions of our Blessed Lord before the time of His Passion, represent Him as the type of majesty, grace and every human beauty and proportion. Yes, God, in making the "human form divine," the most excellent work of the physical creation, evidently designed that we should develop all the powers of our bodies as well as those of the mind and the spirit.

But we must remember that a well-developed body is not simply a fat one. A man may be fleshy, and he is not to be blamed for that, if he cannot help it; but he must take no credit to himself for his useless burden of fat. It is rather a sign of disease than of health, especially when excessive. Strength, agility, and manly proportion are the signs of a well-developed body. Can you enter with spirit into all manly games and enjoy them without fatigue? Can

you take long walks over the country, run, leap, and carry home your tired little brother on your shoulders, without being sick next day? If you can, you are strong? Are all your limbs and muscles under your control at a moment's notice? Can you recover when near falling, one foot, like a brother, quick to help the other? Do you delight in playing base ball, alley-ball, and other games requiring great activity? If so, you are agile. Do you stand straight, your shoulders thrown back, and your body supported on both legs? Do you move about without stooping, or slouching, or dragging your feet, but with a firm, easy step, and your hands out of your pockets? If you do, your general appearance is manly, whether you wear broad-cloth or homespun.

But if you are compelled to answer No to all these questions, then you are not strong, agile, or well-proportioned; and it is high time that you should commence to take more active interest in the hours of recreation. And do not be satisfied to walk around at a leisurely pace, though that is better than nothing at all. Go into the active sports, even rapid walking, and throwing your arms about you, to send the blood tingling through every vein. You will then soon find a new vigor in every fiber of your body, and even your mind will be more keen and powerful, and your soul more pure and better sustained in its empire over mind and body.

Do not say that you were born weak and have always been in delicate health. Persevering, long-continued exercise will accomplish wonders. Cæsar hardly lived through the years of infancy; but he determined to become an orator in spite of his puny body and weak lungs. He made both strong enough for his purpose by running up hill and declaiming to the winds when he got there. Dr. Winship was advised by his physicians to lift weights to strengthen his breast; and he kept on lifting till, though a small man, he is the strongest in the world, lifting nearly three thousand pounds.

We can all become well developed in our bodies if we take the proper means; and I would earnestly advise every young man to neglect no hour which may furnish the means of educating himself in this particular, of improving the health and strength of his body. It will be no loss of time. He who has taken his recreation can often comprehend in a moment what would otherwise puzzle his brain for hours. I would especially warn you not to waste your precious out-door hours in playing chess, or at any game which compels you to sit still and fret your mind, while you should be moving actively with a mind entirely free from care and study, that you may go back all fresh and joyous, not fagged out, to your desk and your class-room. Thus far for the education of the body.

It seems almost out of my place to speak here of matters connected with the proper training of

your spiritual nature. God has appointed His own ministers for that purpose. But I may tell you that no one is truly educated who is not religious, and does not thoroughly understand the religion which he professes to believe. The soul is not merely one of the parts of man; it is the highest, the greatest, the holiest; and he who neglects his religious education, neglects the welfare of the best part of his being. He takes care to develop his lower nature, but forgets the higher; as though a man should train his sense of smell, and forget his sight and hearing; or, as though one should cultivate his moustache, and neglect his common sense. Education, as we have seen, signifies the development of all our powers; it is therefore self-evident that we cannot be educated, in any true sense of the word, without being well-grounded in all that relates to the welfare of our spiritual nature.

It is also worth your attention to remember that the great day of scoffers is over. The age is growing more earnest. To use a common expression, skepticism is becoming unpopular. Men are beginning to find out that there is something better about them than either flesh or intellect. This is the case with those who have no knowledge of the truth, as well as with those who have. All men are becoming interested in something beyond and above them. It is for that reason that so many are led away by spiritualism and every new excitement, trying to find the truth. Try, then, to take a deep interest in

all that concerns your moral education; for that is the most important of all, without which the others are altogether useless and often even dangerous.

As for your intellectual education, which is too often considered the only education necessary, I have to give you one advice which embraces all: Be thorough. When you come to college you should mark out a plan which you will pursue to the end. This plan must depend on the time you can give to study and on the objects you have in life. If you have but a short time to spend in acquiring knowledge and developing your mind, your studies should embrace those things which are to be most needful to you in ~~your~~ life, according to the ancient maxim: "Let the boy learn those things which he is to put in practice when he becomes a man." That is a good rule when rightly understood; but as often taken it is a most pernicious one. Men often make it a cloak to cover and excuse ignorance. One poor, stupid individual says, I am to be a farmer; all the education I need is reading, writing and arithmetic, for these are all that I shall ever use. Very true, if he means to spend his time only in work and making sharp bargains so as to collect and heap up some money. Another says, I wish to be a merchant, so I shall study only reading, writing, arithmetic, and book-keeping, for I shall use only these. Very true, if his only ambition is to get more money. A third says, I am to be a lawyer, I need only

reading, writing, arithmetic, and law; for I shall use nothing else. Very true, if his highest aim is to be a poor lawyer or to fill some petty office. In such cases as these, if men have no more manhood about them, if they are not smitten with the grand passion of the desire of excellence, then let them go, they are not worthy of a noble education.

But if they are nature's noblemen they will look higher, they will aim to call into exercise all the powers which God has given them. And here I must notice another common fault. How often have I felt sad when I saw young men of fine promise wasting away their minds, studying without a purpose or an end in view; first taking up one class, then another, just to try how it would go. Why not study according to some system? If one has but a single term, or a single year, to spend in study, he may be excused for taking up only what he is sure to need in practical life.

But most students have at least a few years at their disposal. Why not take advantage of this precious time, and make men of themselves? Mere knowledge is not enough to develop one's mind, especially when that knowledge is indiscriminate. He may, indeed, thus get a sort of knowledge-box, containing a little of everything, with nothing in order. Such a mind may be compared to an old garret full of everything, but all its contents good for nothing.

What the mind needs is power to think and

act for itself. All the knowledge of the world would be of little use to a mind not trained and able to use its knowledge. The great object of study, then, should be to enable us to think well on all subjects. Mere cramming in of dry facts is not enough for this. The course of studies which we follow should then be such as will draw out all the powers of our minds, and draw them out in order and perfect harmony. Everything must be taken in its proper time, and no power neglected. The perception, the reason, the imagination, the memory, the moral powers, and even the passions, must all be trained with care.

Now a partial or imperfect course of study can never do this. The mathematics are eminently suitable for cultivating the perception and the reasoning powers. But they deal in absolute certainties, and their exclusive study would unfit us for the various chances of life, where there is so much to be considered that is changeable and irregular. The study of history and the languages should therefore always accompany mathematics as a sort of antidote to their powerful bias; and, also, as a means, in connection with literature and the arts, of refining and polishing our ideas. History will also teach us charity and compassion for the follies of mankind, which the rigid truths of mathematics would tend to make us despise. Philosophy will teach us the relations we bear to God and to each other, and also give us a more intimate knowledge of our-

selves. The natural sciences will teach us to admire the wonderful works of creation. But their influence again must be modified by the teachings of philosophy and theology; else we might be tempted to consider only the grandeur of the creation and forget the Creator.

We see, then, that the arrangement of a proper course of study is a matter of the highest importance, if we wish to become real scholars, using *all* the mind which God has given us, not a *part*. We can also see what a foolish thing it is for an inexperienced young man to attempt to arrange a course for himself, and still worse to follow no course at all. Wise men have thought carefully over all these matters for ages, and they have by degrees laid down a certain order of study which is commonly called a college course. What can be more wise in a young man than to follow such a course? He has before him the experience of ages telling him that it is the best method by which he can obtain the complete use of all his faculties. Why not take their experience against his inexperience, and become an intellectual man so far as his natural powers will allow?

The young man who has done this has laid down the very best foundation on which he can build the success of after life, no matter what his occupation in life may be. His mind is now developed, and he can make any use of it he wishes. If he has not neglected his moral education he will be certain to make good use of his

cultivated mind, and thus be a good man, as well as a successful one in after life.

Such an educated young man is ready for the world. If he wishes to study law his well regulated mind grasps the principles of the science with ease, and he rises with rapid strides to eminence and esteem. If he prefers medicine, he is certain to become that good doctor whom everybody trusts. If he is fond of business, he becomes a merchant prince. If he loves the broad acres of his native farm, he will double its products and beauties in a few years. If he is happy only near the altar of his God, he becomes a master in the science of the saints, and a powerful instrument in the hands of God for saving souls. Whatever his calling, he is eminent among his fellows, a leader in his society in every good and noble work.

How fondly I do hope for that good time when every intellectual young man on entering college will be content with nothing short of a full, thorough course of study, with no dropping out of a class here and there, and then begging for a diploma to which he has no title; instead of pressing on manfully till he can demand his diploma as a right, not as a favor, till his *Alma Mater* will be proud to bestow upon him her degrees and her benedictions.

Then he will go forth into the world as a young man well prepared for the battle. Now, too many go out to seek the lower places in society, when they might be able to and should

take the highest. A few years spent in systematic study would make them men for life; but they go forth half educated, and life is a weary, if not a vain struggle. I know there are a few exceptions; a great genius will make himself felt in spite of all obstacles; but the rule is, thorough education, or failure in life.

My dear young friends, you that have the blest, God-given ambition within you, do not smother it. Educate, educate; bring out the full powers of your bodies, minds and souls. Do not be content with a year or five months' education. You will meet thoroughly educated men in every walk of life, no matter what you choose; and if you are not also thoroughly educated, you will be forced to take your place below them. These are golden years for you; use them well. These years are rich with fruit; you have only to stretch forth your hand and it is yours. These are years of preparation; and when your last college year comes to its close, let it leave you complete men, ready to do whatever God has in store for you.

CHAPTER IV.

GOOD MANNERS.



EDUCATION, though all-important, is not the only thing necessary to secure success in life; and hence it is not the only thing which needs your attention while at college. Agreeable manners are no less essential; and they, in fact, when well understood, will be found to be but the refinement and completion of a true education, so far as concerns our intercourse with our fellow men.

And yet we meet every day with well meaning and intelligent persons who make very little of the rules of politeness, considering them as matters quite beneath their notice, and worthy only the attention of courtiers and dandies, and contending that a person of good heart, with a little common sense, may mingle in any society with perfect ease and propriety. It is true that

every law of etiquette which merits the approval of an intelligent man, must have its foundation in goodness of heart and common sense; but it is not true that every well meaning, sensible person will know what is proper to be done in good society, unless he has first learned what are the laws of that society. When an educated foreigner, of the best disposition, comes to this country, we make him wait for a certain time before allowing him the rights of citizenship. Why is this? It is because he does not understand the laws of the country, and we ask him to wait till we think he has had time to learn what they are.

A nation is a number of people associated together for common purposes, and no one questions the right of those people to make laws for themselves; society is also an organized association, and has a perfect right to make laws which shall be binding upon all of its members. Now, what are called the rules of politeness are nothing more than the customs or laws of good society; and no one, however fine his education, or however great his wealth, power, or fame, should feel himself wronged in the least if this society refuses him admission until he has made himself fully acquainted with its laws. If a person not a citizen of the United States, should attempt to exercise the rights of citizenship, he would find himself prevented from doing so by all the force in the power of the government; in like manner, if a person should attempt to thrust

himself into society in defiance, or in ignorance of its customs, he would find himself excluded by every influence which could be brought to bear against him. The laws of society are even more inflexible than those of any government or of any other association; Calhoun said they were like those of the Medes and Persians, absolutely fixed. Society can be neither bullied, bribed, nor coaxed. The bully is collared and taken out by force; the vulgar rich man finds that his money is accepted, but that he is laughed at; and he who tries to coax himself into favor receives a kind advice; it is this, Wait awhile, sir; when you have learned what are the habits of individuals who move in good society, you may call again, and you will then find yourself welcomed with pleasure. For society, like the nation, is very glad to have new members; it is particular only about the qualifications, not the number of its members.

We may now see what a reasonable thing politeness is—the laws of the society in which we wish to move; and we may also understand how simple it must be, when we reflect that these laws are based upon common sense. But, you may object, many of the rules of politeness have no sense in them. This is the answer to that objection: those so-called rules of politeness which are not based upon reason are not valid, they have no claim to your regard; they are like laws passed in violation of the constitution, not binding upon any one; for reason is the

constitution of the laws of good society. The customs of society which we are bound to follow are not artificial, but natural; not arbitrary, but reasonable. Hence we must reject all customs of society which are opposed to reason, to justice, and to morality.

It is evident, therefore, that we are not obliged to follow the whims of society, or the vagaries of fashion; for nothing can have less foundation in common sense than these; and it is indeed one of the first proofs of an intelligent man to see him paying no attention to the extremes of whatever may be the prevailing fashion of the day.

If it be the caprice of the hour to wear long coats, the man of sense will not wear his down to his boots and look like a youngster dressed in the robes of his grandfather; if it be the fashion to wear short coats, he will not make a jacket of his and look like a horse-jockey. These, and such like follies, are no part of the requirements of good society, for they are not founded on reason.

The same may be said of many extravagant opinions which are the special rage of the moment. Some persons are not in the habit of thinking for themselves, but believe a story because they find it in the newspaper, or because "everybody says so." Such persons are carried away by popular excitement and passions; and are sure to believe in the latest nonsense; to-day in Millerism; to-morrow in Mormonism; and,

next day, just as the people around them happen to think. Thus we see that, though it is quite proper to follow society so long as society follows reason, yet we must always be on our guard against extremes, and not make simpletons of ourselves because our neighbors choose to do so. In other words, good manners do not require us to give up our common sense.

Politeness, then, being but a system of reasonable customs, intended for our own good, we have only to learn what these customs are, and afterwards practise them; just as it is necessary for a man who wishes to be a good citizen, to learn first what are the laws of the country in which he proposes to live, and afterwards obey them.

The first thing required of us by the laws of society is

CLEANLINESS.—Nothing is of more importance; even rags are preferable to dirt. A man may wear the finest linen and the richest cloths and furs; he may have the intellect of Webster and the manners of Chesterfield; but if his *dress*, his *person*, his *conversation*, or his *habits*, are unclean, he is not fit to be a member of good society.

That the dress may be clean it is necessary that the hat, coat, vest, pants, and boots, should be brushed well and often, and the underclothes changed at short intervals, especially in warm weather. But in this, as in everything else, we must not forget our standard of common sense.

Beau Brummell, a celebrated English dandy, used to say that his rule was three shirts a day; and I have seen some over-particular boys go to the wash-room as often as that to black their boots. But there is a better rule than that of numbers to follow in these things—brush or change your dress whenever it is soiled. Remember that new clothing is not necessary to the gentleman, but that cleanliness is. This is a necessity which was painfully impressed on the mind of the poor Welsh student, who wrote home to his mother, requesting her to send him eleven more shirts, as every gentleman at the University was expected to have twelve. All of the dress should be clean, but there are three articles which require especial care, otherwise they will become positive abominations; these are: boots, stockings, and pocket-handkerchiefs.

Cleanliness of person is of even greater consequence than cleanliness of dress, and its neglect is always inexcusable. If you have been out in wet weather your dress may have spots of mud and your boots may have lost their polish for the time, without any fault of yours; but there can never be any excuse for an unclean person so long as there is clean water to be had.

To be clean in person, more is needed than simply washing the hands and face and combing the hair every morning. The feet must have constant care, as every one knows who has any sense of delicacy. To come into any company with dirty feet, even though they be covered

with the most polished calf, is an insult, an outrage, which can be neither forgiven nor forgotten.

Besides, no one can keep his person clean without bathing the whole body frequently, at least during warm weather. If you have not the convenience of a bath-room, a basin of clean water, with a sponge and a rough drying towel, will answer very well. But some means of thorough bathing is an absolute necessity.

The hair will also require attention to keep it free from dust, dandruff, and other impurities. For this it should be well brushed and combed every morning; and, at short intervals, thoroughly washed out with soap and water.

Remember also the nails; those blue half-moons are not at all fair to look upon. The teeth, too, must be well brushed every morning. Soap and water are the best materials to keep them purified.

When washing and bathing, do your work well, use plenty of soap and plenty of water, and afterwards rub perfectly dry. For the health it is better than pills or powders; and for personal appearance it is preferable to jewels and fine clothes.

But cleanliness requires something more than even stainless garments and a clean person. A man is more unclean and less fit to enter good society after having uttered one foul word than if he were covered with mud from the roadside.

Unclean conversation consists of profanity and vulgar expressions; and no one guilty of either of these vices, in public or in private, can be considered a true gentleman. If mud, dust, and dirt, which soil only the dress or the body, render us unfit for company, how much more unfit shall we be made by foul words, which defile the mind, the thoughts, the very soul. I can not conceive of a more despicable companion than a profane man, or a more loathesome one than a vulgar talker; you should avoid the former as you would a rattlesnake, and the latter as you would the most unclean thing that crawls the earth; if you are found in the company of either you should be ashamed to enter into the presence of your mother or your sister.

A gentleman will avoid not only oaths and curses, but also unmeaning and silly expressions used by snobs, fops, and bullies, to show their smartness. He will avoid not only indecent language, but also low expressions of every kind. Carelessness in the choice of words and expressions is a sure sign of an ill-bred person. Even a habitual disregard of the rules of grammar marks the vulgar man.

To be a gentleman, then, your language must be chaste, simple and correct. A well-bred person will not have five minutes' conversation with you without knowing well how you stand as a gentleman yourself. Your language is the mark of your character; and by the words you use you show what are your familiar habits.

There are different degrees of impolite language:

The most impolite words are vulgarisms.

The next are profane expressions.

Then boasting, talking about the faults of others, and all kinds of silly language.

After that, bad grammar, mispronunciation, &c.

With cleanliness of dress, of person, and of conversation, we shall possess the first requirement of good manners, provided that our habits, our actions, are also marked by the same quality.

Perhaps the most common habit of uncleanness is that of performing one's toilet in public. This should be done with care at the wash-stand, in the bath-room, before the toilet-table, or in the dressing-room,—but never in public, unless you wish to appear extremely vulgar.

I have heard of "a person of wealth who goes to church early, and is sure to take out his knife and cut and clean his finger-nails before service commences." I have heard of "another, who has a classical education, who in church uses his tooth-pick, not because his teeth need picking, but simply to keep himself occupied." "Persons frequently work at the ears 'before folks.' I remember, when a child, seeing a woman in church put her little finger in her ear, elevate her elbow, and give it one grand shaking." Certainly those persons would have shown themselves more polite, to say the least, had they performed their toilet at home, and said

their prayers after going to church. Another very uncleanly and disagreeable habit Dickens amusingly refers to, in a sketch of his early recollections; recalling one of his schoolfellows: "The manners of Master Mawls were susceptible of much improvement; whenever we see a child (and he might have added a grown person) intently occupied with *its nose*, to the exclusion of all other objects of interest, our mind reverts, in a flash, to Master Mawls." A truly graphic picture.

Many persons are in the habit, in public, of combing their hair and whiskers, brushing their coat and hat, especially the latter if it is a beaver, arranging the collar or neck-tie, &c. All such habits are often disgusting, and always out of good taste, except in cases of real necessity, and then they should be performed as quietly and privately as possible.

There are almost numberless habits which young persons contract without thinking, or because they do not know them to be in bad taste, but which are always disagreeable to persons of refinement.

One of these is putting the hands into the pockets; it is extremely improper to do so, besides it gives an ungraceful position to the body. But, you may say, my hands are always a bother to me in company. Not if you do not keep continually thinking about them. Let them alone, and they will assume graceful positions themselves. But if you are always think-

ing about them and fidgeting with them to make them look more proper, you will be sure to do something with them which will betray you into an act of impoliteness, or at least of ungracefulness. Your hands were made to adorn your body and to perform useful actions, not to appear stuck on, or to perform silly offices. So don't put your hands into your pockets unless you want to put some article into the pocket or take some article out; don't keep running your hand over your face or through your hair unless there is something the matter with those parts of your body. Do not fidget with them in any way, playing with keys, knives, &c., as though your hands were things you did not know what to do with; but let them rest, lie, or hang naturally, without any particular care on your part, and then they will be always ready to execute your will.

Other habits which scarcely bear mention are, biting the nails, and scratching or picking at any part of the body; I need not say that all such practices are extremely disgusting.

Habits akin to these are, soiling or injuring in any way the furniture or rooms in which we are, or with which we come in contact. Never enter a public hall, or a private room, a class-room, a dwelling-house, an office, or any place inhabited by respectable people, without first cleaning your boots. Neither is it a gentlemanly act to bring with you into any such place an umbrella streaming with water. It is equally improper to

place your hat, coat, or any article of clothing, upon the furniture; nor will you be considered to be a person of good manners if you put your feet upon the furniture, or the stove, lean back in your chair, or do anything else which can soil or injure anything around you. The truly polite man, remember, never shows the sole of his shoe except to the shoemaker. Clean your boots before you enter, and afterwards keep your feet flat on the floor, then that matter will be all right, and you will not be in danger of falling into that vulgar habit of putting the feet as high as the head, or of sprawling them all over the floor.

A person will also make his company unpleasant by using oils and perfumes too freely. The handkerchief may be rendered more agreeable by a drop of perfume, and the hair more beautiful by a little oil; but a scentless handkerchief and clean, well-brushed hair, are in more simple taste for a gentleman, who should always follow nature and simplicity, rather than artifice and foppishness; but if you will use ointments and perfumes beware of too much, or you will be in danger of following the example of the boy who, while exhaling all the odors of the perfumery shop, cried out in the joy and pride of his heart, "If you smell a smell, that's me!"

"Spitting and clearing the throat may sometimes be necessary, even in public, but it should be done as quietly as possible, with the handkerchief to the mouth." Spitting upon the floor,

whether it be in the parlor, on a stair-way, or even in a public room, is an intolerable offence against cleanliness of which no real gentleman will ever be guilty. If you must spit, use your handkerchief or leave the room, and make as little noise as possible. Some persons seem to take a delight in hawking and spitting in public, as though they wished everybody to know what they were about; or as though it was an agreeable occupation which they wished to keep up as long as possible; and then, after they get through, to mend the matter and cap the climax, they coolly inform you that they have caught a bad cold; certainly a very interesting piece of information, after they have disgusted you for five or ten minutes.

The fact is that spitting, at best, is a disagreeable necessity; and, if it must be done, the less noise and the less said about it the better.

But what shall we say of the tobacco-spitter? What a shame it is that we are obliged to mention this disgusting habit! Can we conceive of anything more unclean with which respectable people are obliged to come in contact, in the daily intercourse of society? The very fact that some men, and intelligent ones at that, do chew tobacco, is a certain proof, if any were needed, that man is an animal. For surely never does he look more like a filthy beast than when he shows his mouth full of the half-liquid nastiness; and is not ashamed to spew it down the corners of his lips and even out upon the floor in our

very presence. And when we come near him, the sense of smell is even more offended than that of sight had been. Such a man never breathes the pure air of heaven; the sweetest breezes of morning go to his lungs tainted with the poison of his own mouth. He is degraded. No matter how high he stands, he could stand higher and purer than he does. O that every youth would say from his heart, I will never sell myself to this devil, he shall have no power over me. But if you have sold your poor body to this dirty, spewing devil of tobacco, never let man, woman, or child know it. Chew the vile thing in secret, dark places, away from the light of day, and never be seen in public with the mark of your miserable slavery. Wash your mouth and lips, and try to clean your breath, before you come into the presence of ladies or gentlemen. Let no one whom you love or respect be pained and disgusted by seeing or smelling this filth about the person of their poor friend.

Europeans highly inveigh against the intolerable practice of indecent American gentlemen who smoke and chew tobacco in presence of ladies, leaving behind them, in the cars, ferry-boats, depots, steamboat parlors, &c., a disgusting river of tobacco juice. A lady traveling in the East was so unfortunate as to be seated opposite a tobacco-spitter; in the heat of discussion he did not correctly measure the distance of his expectorating powers, and the accursed *cud*, juice, and all, fell

upon her dress; he saw the accident without offering the slightest apology. It was too much of cool impudence to be endured; the lady rose, and quietly but firmly said: "You will please, sir, take back that deposit." He was compelled to do so at the expense of a dandy-white pocket-handkerchief.

Smoking, though not at all so disgusting, is also forbidden in general company, by the rules of politeness. In some cities it is forbidden on the public streets, and in the parks and public gardens; it is not allowed in public halls, respectable steamboat cabins, in the presence of ladies, or in passenger cars. It is also forbidden in private parlors. Even though a lady should permit you to smoke in her presence it is impolite to do so; it is also impolite to smoke in any apartment which is at any time occupied by general company, even though no ladies should be there at the time.

The taking of snuff is not an unclean habit of itself; but you must be careful to put it no where except into your nostrils. Do not scatter the dust over your own garments or those of your neighbors; and if you take it at table see that no particles sail away to light upon the food; it is not pleasant seasoning.

One more habit of uncleanness and I have done with this subject. Never do anything which may deprive you of your senses; for if you do, you will be certain to act in some way of which you will be ashamed when you recover.

No one, however polite and gentlemanly, can be sure of actions the moment he has lost the full control of his reason. Only yesterday I saw a man lying drunk on the muddy sidewalk, and a dozen dirty ruffians around him. I turned away in shame from the poor, lost wretch. What a pitiful object! Men rightly name him a beast; they do not use the word man. And is not the beast even his superior? The beast never degrades his nature; and is there any beast so unclean as this poor object. O, but, you say, I never was drunk and I never will be; what has this to do with me? Nothing at all, my dear young friend; but see that you never break this manly resolution, and remember that that drunkard was once as resolved as you are now. He fell into the mud, and became filthy; and he is not the only one. See, then, that you keep yourself clean. The temptation comes on little by little; do not yield an inch. Never let the devil lead you into that hell; if you do he will throw you into the mud, and then take you to the other hell below. The devil is on earth, and he keeps a little hell with him to practice the poor fools who go to him. He has different names in different languages and so has his hell. In English he is called saloon-keeper, and his hell is called saloon; the fire gets several titles: Whiskey, wine, brandy, &c. My dear young friends, resolve, with the help of God, that you will never taste liquor inside the door of a saloon. If I have but one young reader who is

thankful to God for the mind, soul, and heart, which God has given him, let him at least take this resolution, and not sell for a trifle his manhood and his glorious prospects for the future.

My young friends, these are some of the principal points connected with the chief requisite of good manners, cleanliness. Remember that no arts can make a man polite who is unclean in either dress, person, conversation, or habits.

You have another advantage if you attend fully to cleanliness—you have risen in the scale of manhood; you are a purer and better man; you are more sure of the love and assistance of your friends, more sure of success in life. Purity of dress, purity of body, purity of speech, and purity of habit, will surely bring with them purity of mind, heart, and soul; you will be a greater, a kindlier, and a better man.

NEATNESS.—After cleanliness, a becoming personal appearance requires that you should give your attention to the kindred quality of neatness. This quality, which means correctness and simplicity, in opposition to carelessness and extravagance, concerns chiefly the dress and the personal appearance, but also refers to our speech, our actions, and in general to all those things over which we exercise any control, as the houses in which we live, the grounds which we cultivate, our shops, offices, studies, and places of business, together with whatever we do in these places, the merchant showing his

neatness in the order and arrangement of his articles of merchandise, the book-keeper in his accounts, the mechanic in the products of his hand, the author in the manner of his composition, the publisher in the style of the volumes he issues—each one, according to his pursuit, giving proof of whatever abundance or deficiency of taste and neatness there is in him.

To dress in a manner pleasing to those with whom we wish to associate, it is necessary that we should sail with them on the sea of fashion.

But though, to maintain our place in the social world, we must sail freely with the rest over this sea of fashion, yet we must never lose sight of the north star of good sense; else we shall dash with ten thousand other votaries upon the breakers, shoals, and quicksands, where so many become the daily sport of the fickle dame.

Yes, you must be in the fashion, otherwise you may as well be out of the world; for, after all that we may say against fashionable dress it is nothing more than the prevailing mode in which the world chooses to clothe itself; so that no one who does not live out of the world can live out of the fashion. You must, then, be ruled by fashion, and all that is left for you to do is to see to it that your ruler does not become a tyrant. You are a man, and have, therefore, been created with a free will; you are an American, and have, therefore, been born with the privilege, as well as the right, of using this free will; take care, then, that no tyrant, not

even fashion, lords it over you; use your own taste, or, if you are diffident of that, select as your patterns persons of acknowledged good sense, those who, although they always dress according to the prevailing mode, ape not after the newest styles any more than they stick to the oldest; persons, in fact, who dress according to the dictates of common sense, whose dress attracts no special attention from any one, but is always neat and simple, neither new-fashioned nor old-fashioned.

There are two extremes to be avoided—be neither a sloven nor a fop; the one is too careful about his dress the other too careless. Here, as everywhere else, choose the golden mean. The sloven has little regard as to how his dress is made, cares not whether it fits well or ill, whether it is in the fashion or out of it; and when he puts it on, throws it over his body with the greatest indifference as to arrangement and good looks. Every thing about him is slouchy. His boots may be of the finest calf, but they are too large, and scarcely ever polished; his pants and coat may be of glossy broad-cloth, and his vest of white satin; but the pants are baggy, or so long that they go into the mud under his boots, or so short that his legs look like bean-poles, or so narrow that he goes by the name of spindle-shanks, and the coat and vest would suit any man, younger or older, taller or shorter, fatter or leaner, just as well as they do him; his hat may be a choice beaver; but it

is as large as Franklin's or as small as that of a dandy without brains; or it is unbrushed and bent in and out in every shape, like a fierce highwayman's. His hair goes uncut for months; and his beard is always ragged and untrimmed. These are all matters of the least consequence to him; his mind is above such trifles.

Such is the sloven. Some call him untidy; some say he is eccentric; but, by whatever name he is known, he is certainly no gentleman; for a gentleman is always neat in his dress.

The fop is exactly the opposite of all this; the other gives no attention to his dress—he gives to it all his attention. Everything about him is not only in the fashion, but it is in the very extreme of the fashion. The other is remarked by every one for his slouchiness; he is remarked by every one for his lady-like primness. It often seems a pity that he was not born a woman instead of being as he is, but half a man. How he would luxuriate in silks and satins, jewels, and pretty-colored ribbons! The little manikin, how happy he would be in paints and powders and pomades, and how it would gladden his little dandy soul to pick out the newest-fashioned hoops and waterfalls! Now, alas, he is forced to content himself with the latest style of boots, peg-bottom pants, swallow-tailed coats, Parisian hats, gloves, and such like. How he envies the ladies their greater privileges, with their thousand and one trinkets! But he makes up, so far as he can,

by giving all possible attention to the cut and curl of his hair, the training of his downy whiskers and moustache, the sporting of rings, watch chains, and other fancy bits of jewelry ; but, more than all, to the color and arrangement of his neck-tie.

You have heard, no doubt, of that noted meeting of two young men, when one said :

“Good morning, Jones, how do you manage it? You always have the fanciest and neatest neck-tie on Broadway ; and your whiskers are all perfection.”

“Well, I believe,” replies the flattered youth, “they do look pretty well ; but, you see, I give my whole mind to them.”

Now, it is very well to dress neatly ; and bad as it is to be a dandy, it is much worse to be a sloven ; but when it comes to giving your whole mind to dress, as Jones does, the matter becomes ridiculous.

We are men, and not peacocks ; and he who depends for his manhood or his gentlemanliness upon his tailor, his barber, and his looking-glass, will never show in himself anything of the real man or the real gentleman.

These two characters, the fop and the sloven, despise each other heartily ; the gentleman laughs to himself at them both, and takes the golden mean between them. His dress is plain, and simple, but always neat. He avoids jewelry of all kinds, wisely leaving that to the ladies. He avoids all bright colored garments, even gay

neck-ties. The ladies will take charge of the colors as well as of the jewels. Well-fitting garments, of such material as is suited to the occasion, are all that are necessary to the gentleman who wishes to appear well-dressed, without vanity on the one hand or carelessness on the other. The following remarks in this connection are worthy of your attention :

“It is the duty of all men, young and old, to make their persons, so far as practicable, agreeable to those with whom they are thrown in contact. By this, we mean that they should not offend by singularity or slovenliness. Let no man know by your appearance what trade you follow. You dress your person not your business. Be careful to mould the fashion of the times to your own personal peculiarities. Fashion is to be your servant, not your master. Therefore never dress in the extreme of fashion. Only adopt it as far as is consistent with your face and figure. That which will become one man ill becomes another; and for all to follow the same model, is obviously absurd. The exercise of a little judgment on your part will enable you to adopt so much of the prevailing style in your dress as to show that you are acquainted with the fashion, without sacrificing your personal appearance for the scrupulous conformity to its laws. The best possible impression you can make by your dress, is to make no separate impression at all, but to harmonize its material and shape with your own figure, so that

it becomes part of you; and people, without recollecting how you were clothed, remember that you looked well, and were dressed becomingly.

“An objection may be urged here that attention to dress is dangerous. We think not. Extravagance is dangerous, but extravagantly dressed people are seldom dressed well. We constantly meet multitudes of people dressed in every imaginable style. Here is one in the best of broad-cloth and the costliest jewelry, but who looks exceedingly vulgar; here another, habited plainly, in good taste, is gentlemanly in his appearance at half the cost. Showy and flaring clothes argue mental poverty of the wearer. The secret of being well dressed is but the exercise of judgment and good sense—it invariably requires more care than cash; and instead of making a young man extravagant, it is a saving of half the money it would cost to clothe him in the vulgar and pretending style which so many, now-a-days, unfortunately adopt.”

MANLINESS.—With due attention to *cleanliness* and *neatness*, you will present a respectable appearance in society; but if you attend to “only that, and nothing more,” you will be no better than a lifeless statue, a well dressed mummy, or, perhaps, one of Artemus Ward’s celebrated “wax figgers.”

You are a man, and must, besides, look to your *manliness*. The difference between a wax figure and a man lies chiefly in the fact that one

is alive and the other is not; that one can speak and act while the other is dumb and motionless. Those unfortunate ladies who seem unable to speak or move in company, but keep their silent seats by the wall, are called wall-flowers; and those unfortunate gentlemen who stand or sit around, in a similar predicament, may very well be called wax figures.

Now these wall-flowers and wax figures may be the most estimable people in the world, they may have talent, wisdom, and even genius; they may challenge our admiration for their goodness; we may love them as our most near and dear friends; we may wish that we were half as worthy of their friendship and society as we know them to be of ours; we may even feel that they care very little for our accomplishments, or perhaps despise them; and yet we pity them from our hearts, and would not for the world that we were so apparently helpless in society as they are. We feel instinctively that they are not real men and women when they come into company; they are well dressed, present a perfectly respectable appearance in every way, but have no life, no action, no speech; they are, for the time, in spite of all their other good qualities, simply wall-flowers and wax figures.

We exhibit our manliness in our *conversation* and in our *actions*; and in both of these the gentleman will show his manliness to be *gentlemanliness*. That is, the first quality of a true

gentleman is gentleness; for he is a *gentle* man, not a boisterous or a rough one.

Gentleness implies the possession of a good heart, one that takes pleasure in the happiness of others, does everything that may add to their pleasure or take away from their inconvenience. A gentleman will never say a word or commit an action which can give unnecessary pain to any one, man, woman or child, high-born or low-born, rich or poor.

The man possessed of a little false politeness may show himself well-mannered in presence of the accomplished, the great, and the wealthy; but the real gentleman shows himself well-mannered in presence of all persons, without regard to race, birth, color or fortune.

It is related of our great and good Washington, that he never failed to return the bow of the poor old negroes, who loved to throng the places and streets through which he was wont to pass, and when some of his friends expressed their surprise, he made this noble reply: "Would you have me outdone by a negro in politeness?"

A somewhat similar anecdote is recorded of a person of widely different character, George IV. of England, who is a striking example of the value of polished manners, in supplying, in a certain way and degree, the want of moral worth and intellectual abilities.

Louis XIV., though a despot, was nevertheless a gentleman of the first water, as indeed all his countrymen seem to be by nature. One day

in passing out of his palace accompanied by a retinue of grandees, he was saluted by a market woman, and gracefully returned the compliment by lifting his hat, to the no small astonishment of the courtiers. Those pretty gentlemen imagined that the king had degraded himself by the action; but he rebuked them and honored himself by saying: "Is not the king's mother a woman?"

A like incident is related of our own Henry Clay, a genuine republican, as well as one of nature's noblemen, a true gentleman. Nature's noblemen are all gentlemen, whether they walk behind the plough or sit upon a throne.

Mr. Clay, in company with some friends, was met by an aged negro woman, who saluted him. He returned the compliment, and the gentlemen were of course greatly astonished, and enquired of the great man if he recognized negroes. The noble reply and cutting rebuke came quickly, "I do not suffer negroes to excell me in politeness!"

The chief rule of politeness, in speech and actions, is the Golden Rule:

"DO UNTO OTHERS AS YE WOULD THAT THEY SHOULD DO UNTO YOU."

Whoever follows that rule will never offend. If you wish to know whether a certain word or answer is polite, ask yourself whether you would, under similar circumstances, be pleased to have the same word or the same answer addressed to yourself. If you wish to know whether a certain action is well-mannered and pleasing to

others, ask yourself if you would be pleased to have the same action done to yourself. The answers to these questions will show you what is right and what is wrong, what is polite and what is impolite, for you to do.

One of the first requirements made of us when we enter any company is, to forget ourselves as individuals and remember that we are, for the time, only a part of the company. We must therefore do and say as little as possible that is not pleasing to all our companions. This makes it improper to form cliques or private parties in the general company. When we gather together for amusement or recreation, all should be for all, so that all may be happy. No subject of conversation should be started which can please but two or three, or which may array one-half of the company against the other; still less should you start or engage in a conversation which will wound the feelings of even one of your companions. By the very fact that you form a part of the company, you are bound to treat all the members as brothers. You must, for the time, lay aside all your pet notions, private affairs, and peculiar opinions on every subject, if you have any reason to think that they will be offensive to any of those with whom you agree to associate; you must, so to speak, merge yourself in the company, for the general happiness of yourself and that of each and every one of your friends.

If it should happen that your conscience will

not allow you to abstain from the expression of opinions which would offend, then it is your place to retire; for you have no right to mar the pleasure of others by thrusting in by sheer force your own unwelcome ideas into a company that have collected for the purpose of social enjoyment.

This rule applies to all social gatherings and promiscuous assemblages, where persons of different parties and opinions meet together on a common footing, such as evening parties, dinners, public celebrations and holidays, when all the people come together, schools, colleges, &c. On these occasions, and in these places, people wish to enjoy friendly intercourse with their companions; and no one will thank you for bringing up subjects of contention and dispute. Hence the gross impropriety, at these times, of personal, religious, political, and other topics, which are sure to create misunderstandings and hard feelings.

There are proper places for these matters. They may all be discussed in private conversation. If you feel it your duty to correct the false ideas of a friend, you may speak to him at his leisure, and reason with him quietly when there is no longer any danger of disturbing or annoying others. Religious matters may be discussed in this way, and also in the church; political questions may thus be sifted, and also on the stump and in the halls of legislation; as for personal subjects of conversation, they are always

out of place, except when treated with the utmost charity.

It is a miserable state of society where the people are in a constant jar on these and similar subjects. Argument, indeed, is not conversation, any more than is a duel or a game of chess; like them, it is a contention, fit for only two contestants, and should never engage a whole company.

Let us not forget, then, the first means of making our company agreeable. We must be all for all, no one for himself, but each one for every one else. This is according to the golden rule; for no one would wish his own feelings to be hurt or his presence disregarded by others.

Another means of making ourselves agreeable is *courtesy*. Being all to all is a general social requirement; courtesy is a special one, and refers to our politeness as shown to particular persons. Here, again, the golden rule is an admirable guide. Perform those actions towards others, and only those, which you would have them perform towards you, or towards those whom you love. Treat a lady as you would have all men treat your sister, or your mother; treat a gentleman as you would have all persons treat your father, your brother, or yourself.

By acting in this way you will avoid two faults. You will never be so *impolite* as to be rude or uncouth, and you will never be so *over* polite as to be silly and foppish.

For instance, it is a very common habit to

stare at strangers, and at whatever belongs to them. Some persons, on entering a parlor or a private room, travel around the apartment with their eyes, in such earnest scrutiny of every object, that a timid person would take them for sheriffs or policemen. You would not be pleased to have any one stare around your private rooms in such a way; treat them as you would be treated.

It is even more vulgar to stare at strangers themselves. I am sorry to say that this ill-bred habit is common with school-boys and girls, and even with full-grown students. A stranger comes to visit the place, or he is on business, and forsooth he must be stared right in the face, till the blood rushes to his brows in shame and anger. Would you be pleased to have your father thus gazed out of countenance by a gaping crowd, as though he were the man of the moon?

But when it comes to ladies, it is shameful that young men's manly hearts do not teach them better. If you saw your sisters stared at in such a way, would not the hot, angry blood rush to your face? A young man who respects his own mother will never stare at any woman, with his mouth open, like a gawk rooted to the ground, as though he never expected to see another daughter of Eve until the day of judgment.

There is, of course, no harm in looking respectfully for a moment at any person or thing; but to stand and gaze or stare is odiously vulgar.

Over politeness, though not so bad as impoliteness, is extremely silly and unmanly. True courtesy springs from sincerity of heart and manliness of soul. An outside show of what we do not feel is not politeness. All forced formalities, stiff and cold as winter, no matter how fine they may glitter, do not constitute true courtesy, which always comes fresh and warm from the heart. Do not try so much to show that you are polite as to feel so; your politeness will then spring naturally into action.

Yes, a good heart is here a matter of necessity. You must feel courteous in order to be so; you must have charity and patience, to bear with the faults of others; you must try to make the best, and not the worst, out of them; every one has something good in him, if we can only find it out; and how much pleasanter to look for what is good than for what is bad. We must learn to yield to others, at times; pass over their whims, and remember that we are not perfect ourselves; pride is one of the chief marks of impoliteness, and must be subdued before we can appear true gentlemen. No one, whatever his worth or station, has any right to be insolent or disrespectful to his fellow-men. Let your politeness, then, be from the heart, and for every one.

Let it also spring from a manly soul. Do nothing which is childish, affected or mean-spirited. Many persons are always waving their hats after the grandest fashion, bowing till

their heads nearly touch the dust, and are altogether so excessively polite that we are never easy in their presence. Some have the happy art of performing these actions with much grace, and an appearance of naturalness which is exceedingly charming; but, for the majority, they become stumbling blocks which make the unfortunate actors look either very awkward or very silly. They may well be dispensed with altogether.

There are others who are forever cringing and fawning upon those who happen to be a little above them in the world. Never thus degrade your manhood. God has created you free, you are free-born, do not make of yourself a social slave. Be courteous, polite, gentlemanly with every one; give to every one the honor due to him as a man, and the respect to which his talents, worth, or position, entitle him. But do not fawn upon him, because he happens to have more money than has fallen to your lot, or because he chances to occupy a higher position in life than it has pleased God to give you; neither frown upon him, if he happen to be poorer, or chance to occupy a lower place than you. Fawning and frowning are both signs of a base mind; be you a man and do neither.

A good heart will impel you to all acts of kindness and courtesy towards others, whenever it is in your power to perform them. Some are very sure to do so towards strangers, but not towards their own friends. You will see them all kind-

ness and attention towards persons they meet in company, especially if those persons be ladies; this is most commendable, and shows the best kind of a disposition, provided they do the same for their own fathers, mothers, brothers, sisters, and intimate friends. You will see others very respectful to those whom they consider their superiors or their equals, but sneering at those whom they deem their inferiors; such persons are mean-spirited cowards, who take advantage of the weak and the helpless, but cringe, like base creatures as they are, before real men and women. No gentleman will take any advantage of the weakness or ignorance of any person, however poor and humble. The habit which some boys and young men have of ridiculing one of their unfortunate companions is most despicable.

There is nothing more important in life, or which requires more care, than this ability to carry ourselves easy, without insolence or servility, as gentlemen among men. The impolite aristocrat struts along as though nature had made him superior to other men; the impolite man of humble life holds down his head as though nature had made him inferior to other men: one sneers, the other fawns; both think they are polite, but neither is so; the one is composed of the stuff of which despots are formed, the other of that degraded earth of which slaves are made.

The American will be neither tyrant nor slave.

American politeness is essentially manliness,—respect for the aged, the venerable, and the good; disrespect for no one. American liberty is not the license to do as we please, regardless of the feelings and the rights of others. We respect all men simply because they are men; and, besides, we respect them for their office or position, or for their worth. But in all this regard for others we never forget the respect due to ourselves—and herein lies the golden means of liberty, and of politeness; and here again do we find the whole matter summed up in the Divine Rule:

“DO AS YOU WOULD BE DONE BY.”

TABLE ETIQUETTE.—At table, more than any where else, we show what manner of men we are; and he who can take his seat at dinner in a respectable company, and conduct himself there in a way creditable to himself and to his friends, may very well pass for an accomplished gentleman. Certainly, if, after having gone through this ordeal, he is seen to lack some of the gentilities of life in other places, they will be found to be quite insignificant, and not to alter his standard as a gentleman.

The reason for this is, that at the table all the essentials of good manners are called into requisition,—*cleanliness, neatness, and manliness*, as exhibited in our personal appearance, our actions, and our conversation. These qualities are here especially necessary in the order in which they are named. Cleanliness, in all respects, is an

imperative necessity; in person, in dress, and in every thing you do or say from the moment you enter the dining-room till the moment you retire. Be nothing, do nothing, say nothing, which can, by any one, be considered, even in the slightest degree, unclean.

If cleanliness inspires satisfaction with your appearance and conduct, and even respect for yourself, neatness compels, in addition to these, admiration; and, if, besides, you show yourself possessed of manliness, you will elicit universal applause, and find yourself looked up to as a pattern of all that is excellent in the notion which men have of a real gentleman. How many a one refers the beginning of his success in life to the favorable impression which he first made at the table of a generous-hearted host or hostess.

Table etiquette, in particular, is often considered to be but a mere jumble of fanciful rules, entirely arbitrary, without a particle of necessity or of common sense at their base; and, consequently, to be without the least claim upon our attention, except when we happen to take our meals in the presence of some one who is noted for his over attention to matters of politeness. But, on examination, you will find that this prejudice is without any foundation. All the rules of table-etiquette which are worthy of your attention, are, like the other rules of politeness, based upon common sense, and, like them, may be referred to one of the three heads of Cleanliness, Neatness, and Manliness.

Manliness requires that you should avoid every thing which may displease or even unnecessarily discommode the host, the guests, or the waiters.

If you are invited to be the guest of another, the first thing, then, which should engage your attention is—not to come too early; for in that case you would be in the way, and your friends would probably feel bound to entertain you, at the expense of their own time and convenience, until meal-time; besides, you might excite the suspicion that you came so early to make sure of the feast—a certain sign of greediness.

Neither must you arrive too late; for then you will disturb everybody, and make of yourself a nuisance; but try to be just in time. Punctuality, even to the moment, is the rule of gentlemen as well as of great men.

If the entertainment be a ceremonious one, you may be requested to take a lady in charge, to whom you will give your left arm, passing before her as you step into the dining-hall, where you will give to her your constant attention, seeing that all her wants are supplied, and this, of course, whether she be a young lady or one advanced in years, a friend, or a comparative stranger. The true gentleman treats all ladies with marked deference and respect, and if he makes any difference in his attentions it is in favor of the elderly, the helpless, and those who appear to be slighted or neglected by others. Never *urge* a lady to take wine with you, offering it once is sufficient.

In taking your seat at table you will follow the customs of the place, and the wishes or example of your host or hostess.

While grace is saying, whether your belief is the same as that of your host or not, you should bow your head, in token of respect, and ask God's blessing yourself. The object of religion being the honor of the Creator, everyone should be respectful and attentive during any of its exercises.

Many persons show themselves awkward in taking their seat, or afterwards in sitting at table. Be seated with ease, without rattling your chair; not so far from the table as to endanger your dress in taking food or drink, nor so near as to press against the table and shake it at every movement of your body. Unfold your napkin and lay it across your knees, never pinning it over your breast like an alderman or a slobbering infant.

After you have taken your seat, "try to sit easily and gracefully, but at the same time avoid crowding those beside you." Keep your elbows off the table; and make as little noise as possible with your knife and fork, or any of the dishes, moving your hands with care so as to avoid any awkward or disagreeable action, such as spilling water, tea, or coffee, or any liquid, dropping pieces of food, or scattering anything on the cloth, overturning cups, dishes, glasses, &c.; all of which are excessively annoying to those seated at table, and bring shame to yourself.

Should any accident occur, however, try to retain self-possession, and do not make it worse by a frightened *fussy* attempt to repair it, but do *calmly* what, under the circumstances, can be done, and show *quiet* concern for any injury that may have been done to the apparel of those near you.

Be sure to make no noise in chewing or supping your food; and do nothing which may in any way show haste, greed, or vulgarity. Some persons disgust a whole table by their offensive manner of taking their food. You may hear them across the dining-room, slopping and grinding like—certainly not like *gentlemen*; or, if you are so unfortunate as to look their way, you will see their mouths so full as to make them red in the face; and when they begin to try to swallow, you fear there is danger of suffocation. Others are guilty only of using their own knife for the butter and salt, putting their fingers into the sugar-bowl, blowing their tea, coffee, or soup, drinking before wiping their lips, and thus greasing their glasses, or, perhaps, rolling up their coat-sleeves and wristbands, as if they were preparing for earnest work. All such habits are excessively disgusting and unclean. Do not break bread in your soup nor tip your plate; sip your soup quietly from the side of the spoon, and not the point. Never refuse soup—it is rude. It is ill-bred to accept everything that is offered you. Do not take a second time of soup, fish, pastry, or pudding.

To cut up all the meat on your plate, as if it were for a child, or for a person with a lame hand, would be a mark of greediness.

Dry bread should be broken as it is wanted, and put into the mouth with the fingers; never cut with the knife, nor bitten from the roll or slice, unless it is buttered.

Eat not so fast as to be waiting for others, nor so slowly as to keep others waiting for you; and never call twice for any dish that may cause unnecessary delay.

Partake sparingly of delicacies and of all articles which are served in small quantities, always declining them when they are offered a second time.

Avoid picking out choice pieces of food; others may also have their preferences. You may often hear ill-bred persons say "that is just my favorite bit," as though they only had a right to all "favorite bits." Such an ignorant, selfish person will sometimes overturn a plate of bread to get at the bottom piece, because, forsooth, he is fond of a well-baked crust or of a nice soft piece. Selfishness at table is the most unmanly trait which can be shown, and puts the people guilty of it at once on a level with those brutes which quarrel over their feed.

Yet if your host should ask what portion you prefer, state your preference freely and at once; for his request is intended as a compliment to you, which it would be rude on your part to disregard.

Never pass remarks upon the food which is

placed before you ; if you dislike any dish, decline to partake of it, but say nothing about it ; especially do not give your reasons why it is distasteful to you, for they may disgust instead of edify the company. Neither spend much of your time in praising any dish, no matter how fond you may be of it, unless you wish to be taken for an epicure. Taking food is, in reality, an animal and sensual gratification, and it does not become a man, possessed of an intellect and of a moral nature, to spend his time talking about the feeding of his body. It is said that man was made a little lower than the angels ; but these food-talkers seem to have been made a little higher than the beasts.

Do not talk while your mouth is full.

Do not fill your plate too full ; but if it is supplied by your host, take what he gives, without any observations on the great or the small amount, unless he be a very intimate friend and there be no strangers present. Never, indeed, take any undue liberties in talking or acting at the table of another, so as to make yourself the principal personage, unless your host desires you to do so. Those would-be smart people who take these liberties, and imagine that they are acting the part of fine gentlemen, are much mistaken.

Many persons who have come to the use of their reason seem to be ignorant of the purposes for which knives, forks, and spoons are made. For their information, I would say that knives are made to cut food, not to carry it to the mouth,

forks being intended for that purpose; and spoons are made to carry liquids from the plate to the mouth. So, do not put a knife into your mouth, unless you wish to cut yourself; except in case the fork is so small as to be inconvenient, when the knife is excusable on the plea of necessity, which knows no law.

Use a dessert spoon in eating tarts, puddings, curries, &c. Cheese is eaten with the fingers; also, dry and fresh fruit. Apples and pears are cut into quarters before paring, peaches and apricots are split in the middle, and the stone is removed with the point of the knife. Small fruits, such as plums and cherries, are put into the mouth whole, and the stones deposited in the hand closed.

Do not use your own knife or fork to help yourself or others to butter or anything else; use the one beside the dish.

Eggs in the shell must be opened at the large end, not with the knife, which must never come near them, except for salt, but with the prongs of the fork, or, better still, with a small spoon. With this the salt and butter are mixed in the egg. The shell must be broken up and left on the plate.

If you wish to cough, spit, or sneeze, turn your head from the table and use your handkerchief, putting it again immediately into your pocket.

Never use your napkin as a handkerchief; it is intended for the lips and the fingers.

It is rude to put bones, potato-peelings, &c.,

on the table-cloth; to crack nuts with the teeth at table; to take from the table candies, nuts, fruits, &c.

Do not leave the table before your host.

Finally, eat and drink with moderation; neither too fast nor too much. Many persons have begun a career of intemperance at the social table of a dear friend. Many a dyspeptic owes his disease to the same happy occasion.

After enjoying the hospitality of another's board, it is not in good taste to depart immediately, as though you were indeed a boarder; besides, health requires that you should rest from all serious cares for some time after taking a hearty meal. Says a wise old saw:

“After dinner rest a while,
After supper walk a mile.”

Such are the principal laws of table etiquette, whose observance is required of you by society; and you may see that they are all truly nothing more than a man of delicacy and good sense would be apt to practice without any instruction. Indeed, your own good disposition and common sense must always be your guide, both in these matters which I have mentioned and in all others which may require your attention. Different places and different people have different customs, and this common sense of yours must be ever quick to notice what are the particular customs of the people in whose company you are for the time. Not that I would have you slavishly copy the habits of others, but only modify

your own by theirs; provided always, that there is nothing opposed to delicacy and good sense in what they do. But there is in good manners a wide margin, which allows perfect freedom of taste to all persons; so that the peculiar idiosyncracies of each one may find full expression, without necessarily betraying him into any extravagance or vulgarity. The French, English, Germans, Belgians, Americans, &c., have each their special ways of doing many things; as also have those in humble and those in easy circumstances, as well as all the different classes of social life.

The gentleman will conform himself, with an unerring instinct and a delicate tact, to the ways of the society in which he finds himself. He makes himself at home in the cottage as well as in the brown-stone mansion; always easy, never embarrassed; neither oppressed by the splendor of the wealthy, nor inconvenienced by the scant accommodations of the poor; taking fine halls and furniture, rich carvings, splendid paintings, beautiful statues, refined ladies and gentlemen, charming music, delicate viands, and elegant accommodations of all kinds, or poor but honest and intelligent men and women, with plain fare and the best accommodations which they can provide, all as matters of course. He is happy, and acts as equal with equals, in both places; and, departing from each, he leaves behind him the memory and the name of gentleman.

One who does not do this, who apes after the grand ways of some people, and shows off his superfine politeness before others, or acts in any odd manner, will soon be noticed in all companies as a vulgar upstart.

Take the instincts of a good heart for your guide, hold fast to the dictates of common sense, and let it never slip out of your head that all men are brothers—you are equal to the highest and not above the lowest.

PRACTICAL HINTS.—“The difference between the gentleman and the clown consists, not in rank, wealth, education, or even intelligence, but rather in a thousand little things.” The following hints, therefore, though each one may seem quite insignificant, form, when taken together, a code of laws almost as worthy our attention as those which are found in the statute book.

When *talking with strangers*, or in their presence, do not take it for granted that they think as you do. I have known persons to speak with violence against a certain religion, or a certain party, or a certain man, and you may imagine their feelings when they afterwards learned that the strangers with whom they had conversed were warm friends of those against whom they had spoken with such ill-timed zeal.

When *obliged to refuse a request*, do so with as much gentleness and kindness as possible. Horace speaks of the “*suaviter in modo*”—*gentleness with firmness*—truly a gentleman's motto. You must be firm, and learn to say the little

words "yes" and "no" when necessary; but say them in an agreeable manner. All persons can say "yes" as a gentleman would; but it takes the gentleman himself to say "no" so kindly that you would prefer it to another man's "yes." In truth, it is more delightful to be refused by some persons than to obtain our request of others.

Do not *whistle* in company or in public places. Last summer I met a music-teacher every day, who used to whistle in my face and in that of everybody whom he passed on the street.

Do not *drum* with the feet or the fingers. It is a rude habit, of which thoughtless persons are often guilty, without meaning any harm.

Playing with the *pocket-knife*, *jingling* keys, loose change, &c., are faults of a like character.

Do not make a *parade* of your *jewelry*, watch, or other valuables. If you wish to see what is the time of day it is not necessary to take particular pains to show that you carry a fine time-piece.

In *company* do not *look* repeatedly at your *watch*, even in a quiet manner; to do so will not be taken as a compliment to your friends, who will suppose that you are weary of their society. There is no harm, however, in looking at your watch, if it should be necessary for you to leave at a certain time, to take the cars, for instance. Be guided, as usual, by good sense.

"*Loud talking* in public places is very rude. Little parties should keep their personal conver-

sations to themselves. Nothing shows good breeding more than a quiet manner, a mellow voice, and the decorousness and gentleness which accompany that style of speech."

"Never *stand and talk in the open door* when you propose to go. We have seen a delicate lady rise to dismiss her company, after they had reached the door and must go right away; we have seen such a lady stand till she turned pale with fatigue or cold, while the visitor, ruddy and strong, would stay for ten minutes to say just one word more, and then stop again in the hall, and again on the steps, and again on the sidewalk. When you have decided to leave, be off at once."

"At the *entrance* of a visitor you should rise, unless you are a professional man in your office."

"*Swinging in*, or *tilting one's chair*, is extremely ill-bred."

Staring at others, especially with an eye-glass, is impertinent.

To follow a lady in the street, or turn to stare at her, is the mark of a ruffian.

Swearing, or *improper speech* of any kind, is a sure sign of an ill-mannered man.

"Calling to the waiter with a *loud voice*, in a public room, and *striking violently on the table*, are indications of extreme ignorance."

Asking many *questions* and telling *long stories* would soon make you an intolerable bore in society.

In doing a friendly act for another, do not

make him feel how *obliging* you are. An Englishman once offered his coat to a shivering companion. "It keeps me very comfortable," said he, "and I know it will make you warm." "No, take mine," said a Frenchman, who was standing by, "I do not need it; I am very warm without it." The Englishman was kind but not polite; the Frenchman was *both*.

"*Introduce* no person until you are sure it is agreeable to both parties. Introduce gentlemen *to* ladies, *not* ladies to gentlemen, and younger persons to those who are older—the lesser always to the greater."

As for the *form* of *introduction*, you may say, "Mr. Jones, let me introduce to you Mr. Smith;" or, "Allow me to present to you Mr. Smith;" or, "I have the honor (or pleasure) to present to you my friend, Mr. Smith;" or, more simply, "Mr. Jones, my friend, Mr. Smith."

Remember that "too much *familiarity* breeds *contempt*;" be satisfied with friendly relations, without becoming too intimate. "Distance lends enchantment to the view." There are none of us perfect; besides, we should respect the personality of our friend, as being something sacred between himself and his Maker. No one can have more than one or two very near friends, even though he should be acquainted with all the world.

Do not be guilty of *practical jokes*. It is very poor wit which wounds another's feelings; and no gentleman will indulge in it, however tempting.

Do not leave a *stranger without* a seat; but never offer *your own*, if there is another in the room.

Always *take off your hat* in the presence of a lady. Many persons neglect this in public halls where ladies are present, but it is a mark of impoliteness.

In public places it is not necessary to *salute* an acquaintance the second time you meet him.

Do not *tire* others with long stories about your own troubles or affairs.

Never receive a favor without at least a "Thank you," or pass before another, step on a dress, or commit any blunder by mistake, without at least an "Excuse me."

Here are *twenty-one* things by which many persons show themselves ill-mannered:

"Boisterous laughter.

"Reading when others are talking.

"A want of reverence for superiors.

"Receiving a present without some manifestation of gratitude.

"Making yourself the topic of conversation.

"Laughing at the mistakes of others.

"Joking others in company.

"Correcting older persons than yourself, especially parents and superiors.

"To commence talking before others are through.

"Answering questions when put to others.

"Commencing to eat as soon as you get to the table.

“Whispering or talking loudly in church, at a lecture or concert, or leaving before it is closed.

“Gazing at strangers, or listening to the conversation of others, when not addressed to yourself, or intended for your hearing.

“Reading aloud in company without being asked, or talking, whispering, or doing anything that diverts attention while a person is reading for the pleasure of the company.

“Talking of private affairs loudly in cars, ferry-boats, stages, or at a public table; or questioning a person about his business or his personal and private matters anywhere in company, especially in a loud tone.

“In not listening to what one is saying in company, unless you desire to show contempt for the speaker. A well-bred person will not make an observation while another of the company is addressing himself to it.

“Breaking in upon or interrupting persons who are engaged in business.

“Peeping from private rooms when persons are passing, coming in or going out.

“Cutting or biting the finger-nails in company, picking the teeth, scratching the head or pulling hairs therefrom.

“Handling articles in a private room or office, asking their price, use, &c., or touching or reading any written paper; it is a great impertinence.”

Never stand talking with a friend in the

middle of a sidewalk, making everybody pass around you; and never skulk along on the left-hand side, but "take the right" in all cases, unless you meet a lady on a narrow walk, when you may take the outside. Two persons abreast meeting one person, should not sweep him off into the mud; but the nearest should fall back a step and pass in single file. When two walk together, and it is necessary for one to precede the other, the general rule is, that the one deserving of most attention precedes, unless there be danger or uncertainty ahead. The young man steps aside, bows, and allows the lady, or the clergyman, or the older man, as the case may be, to pass on—but if his companion be fearful or ignorant of the way, he will bow, and pass ahead himself—that is, he will give his companion the most honorable place, unless that be the post of danger, in which case he will boldly assume it himself.

Pass before a lady going *up* a flight of stairs; allow her to precede you in the *descent*.

Keep good company, or none.

Never break your engagements; a gentlemen's word should be as sacred as an oath.

Never fail to *apologise* when guilty of a fault; pride in this respect has destroyed many warm friendships.

Do not *take up the time* of your friend, by sitting and talking; he may have pressing need of the moments you are wasting, and wish you were in the Sandwich Islands.

“Never speak of a man’s virtues before his face, nor of his faults behind his back.”

You should *lift or at least touch your hat* respectfully with the *right* hand, on meeting an acquaintance, especially if a clergyman, a lady, or an elderly person.

Do not, without permission, sit or remain covered in the presence of these latter persons or any other superior.

In *passing*, you should allow a lady or an old person to take the inside of the walk, when the outside might be dangerous; otherwise you may follow the general rule, “turn to the right.”

A gentleman’s *conduct towards* ladies is marked by respectful, not familiar, acts of politeness.

It is a sign of a *bad heart*, as well as of *bad manners*, to show a want of consideration for the feelings of others. Do not, therefore, laugh at the mistakes of others, or try to ridicule them by drawing attention to their faults or blunders; rather strive to correct your own.

I have now given you a brief outline of the requirements of good manners. Your common sense and gentlemanly disposition to do what is proper, must supply what I have omitted.

You will learn by-and-by, what a wonderful help these good manners are in passing through life. It is the polite merchant that grows wealthy; the polite lawyer that has his hands full of cases; the polite physician that has a large practice; the polite statesman that rules

his country ; and even the polite minister of God, that wins most souls for Heaven.

Without politeness, talent is nothing, education is nothing, strength is nothing, beauty is nothing, wealth is nothing, rank is nothing, and, in this country, even power is nothing ; with it, they are everything, and even though they be lacking, it will win a way for you into the most refined circles of society, and be, of itself almost, the means of obtaining for you happy success in life.

CHAPTER V.

CONVERSATION.



CONVERSATION is a matter of so much interest to all men, as social beings, and of so much importance to young men who hope to succeed in the world, that I have thought it worthy of a separate chapter.

This accomplishment is to some persons a gift; like the poet, they are born with their glorious powers. But many who converse intelligently and pleasantly have become masters in the art by patient care and study; and all persons of even ordinary abilities would find, if they made the effort, that conversation, like every other accomplishment, is an art to be acquired as well as a gift of nature.

The poet is indeed born; but, in spite of the proverb, he is also made. It is true, that from sowing mullen seeds we shall not gather roses;

but it is equally true, that if we plant the seed of the rose in barren ground, and leave it to grow without care, it will no longer be the queen of the garden. In like manner, the greatest genius, without the circumstances and training which bring out and cultivate his powers, could never become the poet, the artist, the orator, the statesman, whom we revere.

So with all the good things of civilized life; they are in part the gift of nature, and in part the fruit of culture. The poet is born *and* made, the orator is born *and* made; and the conversationalist is no exception—he, too, is born *and* made.

Study, then, to acquire the power of conversing freely and agreeably with your friends and the companions you may meet in society. Nature has given you as it were the rudiments of conversation; it is in your power to develop this gift until you become perfect master of your speech, in all places, with all persons, and under all circumstances. Not that it is well to talk always; for, according to the proverb, speech is silver and silence is gold; but it is well to be able always to say the right word in the right time. Excessive talking on silly subjects is very tiresome; but dull silence is also tiresome. The young man who is trying to rise in the world must understand when to be silent, for silence is often very necessary; but he must also understand when and how to speak, for speech is often still more necessary.

For your words, I would advise you to take the plain out-spoken English, not troubling your head whether it comes from the Saxon or from the Latin; but attending only to the fact that it is simple, elegant *English*, which all persons can understand. Avoid every low or vulgar word and expression as you would unclean food; plainness is not vulgarity. Pronounce every word correctly; if you have forgotten how, do not use the word until you have looked into your dictionary. Make no grammatical blunders; if you are not sure of yourself, consult your grammar. Purity of language is the first requisite for agreeable and entertaining conversation. Note these three marks of vulgarity in pronouncing words: 1st. Not sounding vowels distinctly and correctly. 2d. Mispronouncing proper names. 3d. Not pronouncing *ing* at the end of words.

For further hints and advice to those who wish to improve their conversational powers, I cannot do better than to refer them to the following excellent remarks of a recent writer,* who "insists, from his own experience, that conversation is an art as well as a gift; and that where it is not a gift, the deficiency may be more surely supplemented by art than almost any other:"

"I will ask you to consider that single department of speech, which we call conversation. Did you ever think how great a power in the world

* The author of a "Letter to a Silent Friend," in the *Atlantic Monthly* for August, 1865.

this is? See how early it begins to shape our opinions, our plans, our studies, our tastes, our attachments, etc. I remember that a casual remark, dropped in conversation by a beloved and revered relative, long before I had entered my teens, made me for years feel more kindly towards the much-abused natives of the Emerald Isle, though I have no doubt that she whose word I had listened to with so much deference, was entirely unsuspecting of having lodged such a fruitful seed in my memory. If you can recall the formative periods of your own life, I have no doubt you also will find hundreds of similar instances, where a new direction was given to your sentiments and purposes by some quite random words of friendly and domestic thought. Consider how large a part of the life of most human beings is spent in society of some sort, and then reflect how that society is bound together and constituted as it were by familiar speech, and you will begin to appreciate the extent of the power of conversation. Compare this power with that of written language—as books, letters, &c., or even with more formal spoken language, such as orations, sermons, and the like—and I think you will allow that it surpasses them all in its diffusion and its permanence. We talk to keep up good feeling, to enliven the else dull hours, to give expression to our interest in one another, and throw off the burden of too much private care and thought. We have also in special cases more serious ends

in view, when we talk to reprove or encourage, to console or arouse. Conversation establishes a personal relation between yourself and another soul. You can hide your thoughts under your words, if you choose to be a hypocrite; but I am taking for granted that you are a man of truth,—‘a man of your word,’ as the common phrase happily has it. I assume that you would be glad to talk, because you wish to form sincere and friendly relations with your fellow men. *Silence is unsocial*: there lies its condemnation. True social feeling, true warmth and cordiality, naturally expresses itself in words. I have noticed that a great deal of taciturnity comes from a distrust or suspicion that our words may be misconstrued, or that they may not be appreciated, or that they may chance to give serious offense. Now, in my opinion, one had better make innumerable blunders than indulge such unworthy fears and suspicions. A little less vanity, and vastly more courage and self-forgetfulness—such is the remedy to be administered to many of the taciturn.

“And what, after all, constitutes the charm and the power of conversation, and makes it so desirable an attainment? Not, certainly, the amount of knowledge one can bring into play; for, as I have already shown, instruction is a secondary object of conversation; and it is well known also that some of the most learned and best-informed men have been very poor talkers. But neither can you rely upon brilliant talents,

or original genius, or even upon wit and humor, to make the most charming converser. The qualities more immediately in requisition for this end are moral and social. Truth, courage, deference, good-nature, cheerfulness, sympathy, courtesy, tact, charity—these are ingredients of the best conversation, which it would seem that no one need despair of attaining, and without which, in large measure, the most brilliant wit, the liveliest imagination must soon repel rather than attract. And observe also, in connection with this, that it is not so much the words which a man utters as the tones of his voice which express these moral and social qualities. Harsh, rude, blunt, severe tones will spoil the greatest flow of ideas or the utmost elegance of language. . . . Some cynical or unsocial character, deeming himself superior to the vulgar vacuity and insipidity, will take no part in the every-day talk, which deals so largely in commonplace and truism. ‘Absurd waste of time and breath!’ he exclaims. ‘Of what use this incessant harping on the weather, or the renewed inquiries after one’s health, or the utter pointless, if not insincere, exchange of daily civilities? Who is the wiser for it? What possible good can it do anybody?’ Let us look a little at this, Mr. Cynic. You think it a waste of breath to greet a friend with a ‘good morning,’ or to give your testimony to the beauty of the day? Of course you are right, if one should never open his mouth but to impart a new idea, or to an-

nounce some startling fact. But what would you substitute for the morning salutation? Nothing. And would you really have two friends or brothers meet on the threshold of a new day, and interchange blank silence? I admit there is no variety in the words. But it is the heartiness we put into them which gives them their value. For myself, I can truly say, that many and many a time this morning salutation, spoken out with a generous fullness, has touched my heart as with a happy prophecy, which the day was sure to fulfill. As to the dreadfully threadbare topic of the weather, I must confess I often hear it to satiety; but that is when it ceases to be the mere prelude to the dialogue, and occupies one's whole talk. 'What a glorious day we have!' when interpreted rationally, means nothing less than this: 'Come, let us enjoy together the lavish bounty of the Creator!' We may be sensible of a newer and purer joy for such an appeal. Already we were glad to have the sun shine so brightly; but it seems doubly bright now that our friend has invited us to share his joy.

"But now I fancy you replying to all this—'You do not hit my difficulty. I have no trouble in talking to a chosen companion. My friend 'draws me out,' because I am his friend. In his presence my tongue is easily loosed; I have no hesitation in saying exactly what I wish, and there are innumerable things that I wish to say. But the great majority of men 'shut me

up.' All my fluency departs when they enter. There is an indescribable awkwardness in our interview.'

"I frankly admit, that it is very unreasonable to suppose we can talk equally well and feel equally at ease with all kinds of persons. Not only organization, but habits, occupations, and culture, make inevitable differences between men, such as render it less easy for them to converse together. This, perhaps, cannot be essentially remedied. But the true remedy is to be sought in a more hearty recognition of that *common humanity*, which underlies all shades and diversities of human character. You happen to be thrown into the same public conveyance with a man of no literary or intellectual tastes. 'All his talk is of oxen,' or perchance of his speculations and profits in trade. Moreover, he offends your ear by a shocking disregard of grammar and vulgarisms of pronunciation. Your first reflection is, 'What can I have to say to such a man? How unfortunate to be condemned to such company!' Yet is there not *something human* even here? Were it only as an intellectual exercise, why not try to find out the real man beneath all these wrappages?

"But how to draw him out? What effectual method to break through this hard or coarse covering?" I have no infallible directions to give you. But you must first have a genuine interest in him as a new specimen of a *man*: and then you must be able to inspire him with confidence

in you, confidence that you respect him for his human nature, and hold yourself to be on an equality with him, inasmuch as 'man measures man, the world over.' Start some topic which will evidently not be remote from his familiar range, and by a little tact, you will easily find other related topics, till at last, as the field continually widens, you will both be amazed to see how many common interests, desires, beliefs, you had, and how much unexpected benefit each has received from the other. Were there no other advantage to be sought from the power of general conversation, this alone should be enough to induce us to cultivate it: that so many uncomfortable social distinctions would thereby be removed. Have you not often heard it said, that if certain classes only 'knew each other better,' they would be better friends, no longer separated by mutual envies; jealousies, and contempt. Now conversation is the readiest way to this mutual acquaintance, and it specially behooves one of the educated class to make the first advances in conversation. Talk of the virtue of silence! I will tell you, from my own experience, of a thousand cases where the simple failure to speak, has kept up a coolness and alienation, which one little word would have dispersed forever. Among the many sins and weaknesses which I have to lay at my own door, few give me greater compunction than the cowardice—or whatever else it was—which kept back the timely words that ought to have been uttered, but were not.

“It would seem, that, if conversation is an art, like other arts, there must be rules and methods to attain to it. This is true; but mere facility, propriety, or elegance of speech, is but a small part of the discipline required to make an agreeable and profitable talker. You must have something to express, something that you long to utter, something that you feel it would be for the advantage of others to hear. For the furnishing of mind and heart comes before any special power to *bring out* of one’s treasury things new or old. In other words, the power to converse well is not an isolated and independent power; it has a close relation to the entire character, moral and intellectual. An enlightened conscience would make many persons better talkers than they are now, for it would present the matter in the light of a duty. A consciousness of intellectual power or of ample learning, makes one more ready to open his mouth before intelligent men; and yet it is no good reason for maintaining silence in the presence of some eminent scholar, that he *knows* so much more than you. Why not come to him as a learner? The art of putting questions well is no small part of the art of conversation. You can derive information from him in the most direct and impressive manner, while at the same time you are showing a pleasing deference to his superior knowledge. Or suppose the case reversed, and that you are the more learned of the two, may you not benefit some young scholar by question-

ing him so skillfully, that he shall seem to have imparted all the information evolved, instead of receiving it? The 'wisest of mankind' always declared that he merely drew out the sentiments of those he talked with. He assisted in the delivery of their thoughts. He simply helped them to that most valuable knowledge—the knowledge of themselves. He was forever putting questions to them, with a result which often surprised and sometimes made them angry, but which, at any rate, effectually served the interests of truth. And, upon the whole, I do not know any rule for making a good talker which deserves a more prominent place than this: PUT YOUR QUESTIONS PROPERLY, AND ASK MANY QUESTIONS. Observe how naturally nearly all conversation begins with an inquiry. 'When did you arrive?' 'Are you a stranger here?' 'How far did you walk to day?' 'Which view did you most enjoy?' 'Did you hear any news from the seat of war?' The simple reason of this method, as already intimated, is, that it puts the questioner in a more modest position. He whom you question, has the agreeable consciousness of being able to impart something which you have not. You put yourself in the background, and make him the important person. He is therefore at once amicably disposed towards you, and is not likely to let the conversation languish, so auspiciously begun. He, in turn, becomes the questioner, and so, in not many moments, you stand on the footing of equals. But remember,

all this is true only on the condition that the questions are *properly put*. If they manifest an impertinent curiosity, a mere disposition to pry into affairs which do not belong to one—if they are of a nature to expose the ignorance of the questioned, even though not intended for such—if they are incessant, and unrelieved by any affirmations, as though you were unwilling to commit yourself, or grudging to impart your knowledge—and, finally, if the tone and voice of the questioner imply a feeling of superiority, then, instead of promoting conversation, you will have done your worst to check it. Again, before putting your questions, consider a little the character of the man or woman whom you would address; for, while some evidently delight in being the objects of interrogation, others are as plainly, beyond a very moderate amount, annoyed by it. You will gain nothing by the rudeness of pressing your questions upon unwilling ears.”

[This advice is well illustrated by the following anecdote of Benjamin Franklin: On a cold, rainy day, Franklin, half famished and frozen, happened to stop at this inn, and requested a night's lodging and a warm supper. The owner, an inquisitive old woman, while busying herself with pans and kettles, addressed the following questions to the guest: From down East? Yes. Late hour; what business do you follow? Married? How many children? Where are you going? &c. This was too much for the weary traveler, and to put an end to such in-

quisitiveness he said: My good dame, call in here your husband, sons, daughters and neighbors. When they were assembled, Franklin said to them: Friends, I have sent for you to inform you, that my name is Benjamin Franklin; I was born in Boston, am a printer by trade, have no wife, no children, no money, am going to Philadelphia. Now please let me eat my supper in peace, and good night to you all.] To continue the quotation:

“Conversation implies *some* reciprocity—not by any means an equal amount of words on both sides, but at any rate, some sign of intelligence, some expression of interest, some listening ear and face to encourage you; else it were better to utter your monologue to the woods and flowers.

“Another rule of conversation, as old at least as George Herbert, is: TO TALK WITH MEN ON THE SUBJECTS WHICH BELONG TO THEIR PECULIAR CALLING OR OCCUPATION,—with a farmer, about his crops; with a merchant, about the markets; with a sailor, about the charms and perils of the sea, etc. Let it be only with considerable qualification that you accept this rule. I like Coleridge’s comment on it: Talk with a man about his trade or business, if your object is to get information on such points; but if you wish to know the man himself, try him on all other topics sooner. The rule, however, is a convenient one; it is almost instinctively adopted in general society; and if judiciously applied, it may express a friendly feeling, which it is very desirable to commence with. It is not applied judiciously when

you seem to assume by it that your interlocutor is *limited* to these topics, and that 'the cobbler must stick to his last' in word as well as deed. Or, again, if your questions shall have the air of 'pumping' him you will not make much progress towards friendly communication; for that seems an unfair advantage to take of your position, besides that it is making of him a mere convenience, not treating him as an equal. No one likes to be catechised after he has grown to man's estate. I advise you, therefore, to use this rule simply as a convenient introduction to conversation, where other methods fail, and to rely more upon a rule which is, in some respects, the reverse of this: BEGIN BY TALKING ABOUT THOSE THINGS WHICH INTEREST YOURSELF, assuming that your interlocutor is interested in them also. But I must warn you that here even more tact and discretion are required than in any other case. It is plain that I must add to my rule, *provided* your interest does not lie in things too remote from common apprehension and sympathy. Remember what I have already said about our 'common humanity.' Do not be so absorbed in your favorite study that you shall not also have an eye and a heart for matters pertaining to the general welfare.

"Let me lay it down as a further rule: TO MAKE IT A POINT TO INFORM YOURSELF ON A VARIETY OF TOPICS. One of the greatest hindrances to profitable and entertaining conversation is the extremely limited range of ideas with which most

persons are familiar. They could doubtless tell you of a great many *facts* which have interested them; but ask them for their *ideas*, and they are dumb. They will talk to you of *persons* as long as you will listen, but of *principles* they seem to have only the remotest conception. Now I do not quite agree that 'personality is the bane of conversation;' for persons come nearer to our every-day sympathies, and one need not, one does not, always bring them forward for gossip and scandal. But does it not denote extreme poverty of thought to introduce personalities into every conversation? Let them rather be illustrations, and thus stepping-stones to something higher and more edifying. Come now and then, at least, fully prepared for something like intellectual gymnastics. Put your whole strength into the conflict. Gather up all your forces of thought and knowledge, and do your best, as a man among men, contending not for victory or display, but for the truth and the right. Now I am not pretending that you can make a debating club out of every mixed company you may chance to meet, but only that you should carry into all society a readiness to discuss the higher topics, whenever they come up naturally to mind. Here it is tact again, and evermore tact, which is required to make the rule efficient—tact, to prevent 'lugging in' unseasonable topics—tact, to avoid too long a discussion—tact, to keep out offensive egotism—tact, in general, to adapt one's self to one's surroundings.

“I have exalted ‘tact’ in conversation, but I would exalt simplicity no less. Lay aside the *too many* folds. Learn the courage to ‘speak right out,’ when you know that your heart is charged with no malice or vanity, that you should fear to speak. Have you never envied the courage of children in this respect? I have. And it has seemed to me that to ‘become as little children’ is nowhere more urgently required than here, and that no rule would sooner make talkers out of the silent ones.”

LETTERS.—Letters may be considered as a kind of written conversation; and almost every observation which has been made concerning conversation proper may with equal propriety be applied to the writing of letters. The language should be pure and simple English, neither vulgar nor over-learned. Correctness is even more essential than in common conversation. In the latter, “slips of the tongue” are often excusable. But in writing, we are supposed to have more leisure, and therefore there is no excuse for the use of an improper word, for a violation of a rule of syntax, or for the misspelling of a word. A single fault of this kind has often blighted the prospects of a hopeful and promising young man; and the letter which he trusted would pave the way for his promotion in life has become the chief obstruction in his onward path to eminence. Use, then, pure, simple English, which all persons can understand, and with which the most correct scholar

can find no fault. But beware of that other common fault of making your letters stiff and formal; let your letter, like your speech, come right from the heart. Have no pretensions which you do not feel. And, in general, take for your guide the rules and instructions which have been laid down above for conversation.

PRACTICAL DIRECTIONS.

It is supposed in these days of cheap postage and general correspondence, there are few persons who do not know how to prepare a letter so that its appearance at least, if not its contents, shall be correct, neat, and in good style; but for the benefit of these few, some directions may be desirable, as well as some suggestions to those who *do* know what is required on these points, but not on others connected with the subject.

Letter paper of good quality, but perfectly plain, except the initials of the writer embossed on it, is in the best taste. For a ceremonious letter, the paper should be "letter size." Envelopes should correspond in style and quality with the letter. Buff, yellow, or pearl-colored envelopes, may be used for business letters, or those of less ceremony. Ruled paper, though admissible, is not in such good style as unruled. You should have a page of ruled lines to slip under the sheet, if you cannot write straight without; also a small piece to slip in envelopes, for writing the direction evenly.

If your letter is to be a long one, you may commence as near the top of the page as you

please, there is no rule for this; for a shorter letter, begin proportionately lower; for only a few lines, arrange it so that the whole, signature and all, will be on one page. Write the date near the right-hand side of the first page, one line below the name of your place of residence, giving, if in the city, also *your street* and number; if in the country, your post-town, county, and state. Attention to this rule will be a great convenience to your correspondent, and also conduce to the safety of letters addressed in reply to yourself. About two lines below, at the left-hand, you make some personal address. In a ceremonious letter, the *name* of the person addressed—"Mr." or "Mrs. —," is placed above the greeting—"Dear Sir," or "Madam." Use good *black* ink; pale ink is inexcusable, when with a little pains, and at small expense, a good quality may always be had. Blue ink is never safe to use for letters, for if it gets damp the writing will become illegible. If you make a mistake in a word, it is better to score it over, and write above, rather than trying to erase it by scratching with a knife and writing in the same place. At the end of your letter, after a few words of respect, more or less formal, as the occasion requires, your signature comes on the right-hand side, in rather a larger hand than the letter itself. A line below this, towards the left-hand, you put the name and address of your correspondent, especially in a ceremonious letter; this also insures greater safety in delivery in let-

ters that are to go a great distance, and risk having the envelopes worn off.

In the form of envelopes, fashion is almost as variable as in dress; however, a *very* long and narrow one is hardly ever in good taste, except for small notes; square looking ones have a clumsy appearance. Your envelope may have your initials embossed on the overfold, at the point, to correspond with the letter paper, in colors if you wish, though plain white is more elegant.

The *folding* of a letter is of almost as much importance, where appearance is concerned, as the handwriting; and a handsome clear hand is *almost* an excuse for errors in orthography or grammar, or would be, were it possible to call them excusable. Your letter should be folded with exact care to fit the envelope, that is, so as not to fit *tightly*; only practice can teach this. In folding a letter, have the doubled part of the sheet towards you, and fold *that* over; in this way you will be more secure of keeping the edges even. If your letter is of more than one sheet, number the pages, and fold each sheet separate—it will be clumsy if folded together. In directing your letter, do not, after the fashion of so many persons, especially ladies, crowd it all into one corner, leaving nearly the whole envelope blank. It is in far more distinguished taste to begin about half way from the top, or even one-third, if the direction is to be long. After the name of your correspondent, comes, if in a city, the number and name of the street—

commencing the line a little more to the right, then following the same rule, the city's name and the State; for a country town, always give the name of the county and State. You may either use the usual abbreviations of the names of the States, or give them in full, but *never* of a city or town; New York, Boston, Philadelphia must always be written in full. The same rule applies in a letter for foreign countries; the name of the country, France, Spain, Italy, England, must be written at length; and in writing *from* foreign countries to America: United States of North America, or Lima, Peru, South America, as the case may be, in full.

Always give your correspondent his title, if he has a professional one. To a clergyman Rev. or Very Rev., as his rank entitles him; to a Bishop Right Rev., and Most Rev. to an Archbishop, with D. D. also following the name, as all are supposed to have the degree of Doctor of Divinity. If you are aware a clergyman belongs to a religious order, it is also courteous to place the initial letters of its name after his, in smaller characters, as C. S. C., S. J., or O. S. A; respectively indicating the members of the Congregation of the Holy Cross, of the Society of Jesus, and of the Order of St. Augustine.

In addressing the President of the Union, it is not now, so much as formerly, the custom to use the term "Excellency;"—"To the President of the United States," is sufficient. For the Governor of a State, a Member of the Cabinet, or

Congress, a Judge of the Supreme Court, or an Ambassador, always add the prefix Hon. (Honorable,) to their proper titles. *Mr.*—in the case of Members of the Cabinet and Congress, for the latter, M. C. also *after* the name. For a Judge—"Hon. Judge——." For a Governor, "Hon. Mr.——," Governor of New York, or as it may be. Always address an officer of the army or navy, by the title belonging to his rank, and add after the name U. S. A. or U. S. N., according to the arm of service he belongs to. To a physician, give his title of *Dr.* or his name with M. D. following it, and no title in that case; to a gentleman holding a professorship in a university or college, preface his name with Prof. or Professor, *without* Mr.; and remember, never to degrade this honorable title by giving it to the exhibitors of sleight-of-hand tricks, mesmerists, or other charlatans, as has of late grown to be too much the custom.

Married ladies are generally addressed by the Christian name of their husbands, as Mrs. George Smith. And the wives of officers, judges, &c., as Mrs. General, Mrs. Captain, or Mrs. Judge. In directing your letter, be careful the lapover on one side, and direction on the other correspond; it gives an up-side-down look if they do not.

It is rarely the custom now, to seal letters with wax, unless of some ceremony; in that case, a crest or your initials is the only device admissible on the signet. Only fine red, or, if in mourning, black wax is in really good taste. It re-

quires practice to make a *neat* seal. For *notes*, always use very small seals if you use any at all. A letter of introduction is always left unsealed. Let a note be either wholly in the first person, or wholly in the third; many persons make a confused jumble by disregarding this rule. And beware of giving them, unless assured it will be agreeable to the party addressed. An introductory letter must be delivered in person. A letter carried by one person for another should be sealed.

In writing a letter relating wholly to your own interests, asking a favor, requesting an autograph, or desiring any information, politeness strictly requires you to enclose a stamp for the reply. In corresponding with relatives, intimate friends, or persons of small means, this also is not only admissible, but kind and considerate. In writing to persons in narrow circumstances, never show any sense of inferiority in them, by using any less elegant style in the material part of your letter or note; such slights are always noticed and felt.

Finally, for this may be read by some person to whom the warning is pertinent, to break the seal of a letter addressed to another, is an offence of which the law takes cognizance, and meets out due punishment.

To read, unpermitted, an *open* letter belonging to another, is *morally* as felonious and disreputable. The same may be said in regard to any piece of writing belonging to another; mind your own business.

CHAPTER VI.

VOCATION.



OW, when the happy days of school and college—the dear days of boyhood education—are over, and the sterner training of manhood begins, the great question which every youth must ask himself, as he steps from the home of his fathers into the wide, working world, is: What shall be my occupation through life? A thousand pleasant roads, a thousand smiling faces, a thousand friendly hands, invite him in every direction. And yet but one of all these must be his; for a Jack of all trades is master of none; besides, he must choose quickly, for a fool at forty is a fool indeed.

Order is God's first law; in His works there is a place for everything, and everything is in its place, and unless man puts himself and his actions in harmony with this law, all his labors will leave him without happiness, and his life

will be a failure. The world is full of various occupations; and God has so formed every human being that he is best fitted for a certain one of these. If he chooses the right one he will be successful and happy; if he chooses the wrong one he will be unsuccessful, and, of course, unhappy.

This, then, is the meaning of *vocation*; it is the *calling* in life to which every child of Adam must listen, if he wishes to be happy, and live according to the constitution which his Maker has given him. In this sense, all virtuous occupations are equally honorable. If the man who digs in a canal follows the occupation for which he is best fitted, his life is just as respectable in a manly point of view, as that of the President who is best fitted to rule the nation.

All positions, in themselves, are equally noble; they become ignoble only when men are unfitted for them, or when they become ashamed of them. In like manner, all men are equally noble when they are true to the nature which God has given them. All men are of free will in their creation. And no man can become mean or degraded except through his own fault, or, by the crime of his ancestors or of his fellows. It thus appears that man and all his occupations are noble. There is nothing mean made by God. Do not, therefore, look around you and say that any necessary calling in life is low, while you call another honorable. Whatever is worth doing at all is worth doing well; and anything which is well done brings honor,

not shame, upon the doer. Let not any one, then, be so childish as to ask, What station in life is respectable? All stations are respectable. Let the question of every manly soul be, What station is fitted for me; and for what station am I fitted? When he has once found the answer to that question, he may be sure that he is right, and let him go ahead, turning neither to the right nor to the left.

If he finds himself best fitted to be a shoemaker, let him not be ashamed of it, but stick to his last. Roger Sherman was none the worse statesman for mending shoes. If a farmer, let him boldly walk between the handles of the plow, as Washington did before him. If a minister of God, above all, let him not faint, or turn back, like a coward, but courageously press on in the work given *him* to do.

O what a glorious world would this of ours be, if we all held thus true to our nature! It would not be so full of disappointed men and women as it is now; for, be sure, if you try to do something for which you are not fitted, in the vain desire of respectability, you must fail. Nature will not be cheated. If she made you for a tradesman, and you foolishly try to be a lawyer, you will be only a pettifogger. If she made you for an editor, and you try to be a doctor, you will be only a quack. Nature will not be cheated. If she made you for a teacher, and you persuade yourself that you are a statesman, you will be only a foolish Congressman; or, per-

haps, only a bar-room babbler, quenching in drink the bright flame of your manhood. Be a man, be a man! How much nobler to shovel dirt in the street than to have a dirty soul!

There is no way in which more young men become mere wrecks than in this silly race after flashy notoriety and sham respectability. They see the prizes of wealth and honor in the distance, and rush headlong, thinking to grasp them at once; not reflecting that a road to eminence leads from every station in life, that each one can run best on a certain road, and that if he attempts to run on the road intended for another he will be jostled or stumble on the track, and never be able to reach the end of his journey.

First, then, let your great study be yourself. When you know yourself well you will be able to tell for what occupation you are fit.

To know yourself well is not so simple an affair as you may imagine. You must study all your powers of soul, mind and body, your faculties and your passions, your likings and your abilities, and then the circumstances and the people with whom you have to deal. All this would be a hard task if you were perfectly honest with yourself, and judged impartially; but when pride and self-love come in, the task becomes ten-fold more difficult.

Instead of judging everything by reason, you allow your pride and self-love to flatter you beyond all bounds. This would not be so bad if

they flattered you in the right direction, and persuaded you to bring into play your best qualities; but this pride and self-love will more often persuade you that you are fitted for an occupation simply because somebody else has taken it up and succeeded well. They will whisper, You are as good as he, you are as talented, why not succeed as well as he? Never hinting to you that he has some special qualification that fits him exactly for his business, while you may have powers that will enable you to succeed still better in some other calling.

But tell pride and self-love to get behind you, and do you try to judge yourself fairly, and find out really what you are, that you may know what your true vocation is, and follow it without flinching. I have spoken so far from a human point of view; but I need hardly tell you that no one should presume to decide finally in so important a matter without first praying to God for light. It is not a question that concerns time only; our eternal good may depend, and often does depend, upon the occupation which we have followed in this world.

The first consideration which should guide you is, to avoid all occupations which do not benefit mankind. It is the duty of every man, to be of some use to his fellow men. Some people engage in business which is hurtful to their fellows; others engage in that which is useless—you should reject both.

The best life which we can lead, is to live only

for God; for we shall thus be more sure of living with Him hereafter. After this, but yet connected with it, comes the life, pointed out by God himself, to earn our bread by the sweat of our brow. He who lives an idle life, with others to wait on him, is not a man at all, but rather a vegetable, which men dig about and manure; an easy life perhaps, but he who lives so will one day have to give an account for thus abdicating his manhood.

You must act, and act for the good of others, your fellow men. Whether your labor be bodily or mental, you must labor. But, rejecting all useless and wicked occupations, there still remains an abundance from which to choose. See to it that you choose the one for which you are fitted; and be not influenced in your choice by pride, vanity, or self-love. Remember that there is one station in life, which is waiting for you, one in which you will do better than in any other; find that out, choose it, take it, it is yours, your calling, your vocation. Do not look to see whether it be noble, but whether it be yours; a father in looking for his child, does not pick up the finest one he comes across, but searches for his own, which is noblest of all to him; do you search for your own field of labor and choose that only. It is the noblest for you, and will give you more pleasure in after life, than a thousand fine occupations which do not belong to you.

Now, when you have once wisely chosen, do not turn back, but press on boldly, patiently,

honorably, till your life is crowned with success. Success is waiting somewhere for every youth—in the pulpit, on the farm, at the bench, in the forum—somewhere there is sure success; let him choose well and then go on in earnest.

For success in any calling, you must attend to some essential requisites. The first of these is

HONESTY.—Even if we should forget that we are responsible to God for our actions, forget that there is an obligation to do the right and avoid the wrong, still, we should be convinced by reason and by observation, that Honesty is the best policy. Reason tells us that the dishonest man will sooner or later be found out, and observation confirms it. Be open, straightforward, and upright in all your deeds. Then men will trust you, patronize you, and your success will be certain and brilliant; you will be afraid to look no man in the face; never tremble for fear any mean trick should be discovered.

If you are a farmer, do not sell bad articles, pretending that they are good; if you are a merchant, do not ask two prices, or more than your wares are worth, or give scant measure, or cheat in any way; if you are a lawyer, do not twist the law so as to do injustice, do not pretend that a poor man can win his suit, when you know he cannot. [Remember the profitable lesson received by St. A. de Liguori: A swine herd was vainly endeavoring to conduct a drove of these animals through a narrow gate. After much cursing and swearing to little purpose, he ex-

claimed: "Go, vile brutes, as lawyers go to hell;" immediately the swine, one and all, passed through the narrow gate, and St. Alphonsus, taking this as a warning from Heaven, resolved to seek some more useful and innocent occupation.] If you are a politician, do not speak and write what you do not believe, do not influence the passions of the people and make them do wrong, to attain your own party or private ends; if you are a clergyman, do not preach what you believe to be false doctrine, do not excuse any injustice because the people are fond of it; if you are a physician, do not undertake a case which you do not understand, or pretend to cure for the sake of running up a bill; if you are a banker, do not be a "skin-flint," taking the very last cent which you can force from a needy man; if you keep groceries, do not sell liquor to any one, and thus steal the bread which belongs to his wife and children; whatever your occupation, be an honest man, do no mean act, and you may be sure that the blessing of God and His success will be with you.

The next thing to which I would have you attend, is

PUNCTUALITY.—Keep your word, attend to your engagements, break no promises, always be on time. It is the very soul of business life. All great men have been noted for their attention to the very moment. It is of no use to make excuses in such things. If it once becomes known that you are not very particular about times and promises, that moment you are a marked man,

and have commenced to lose confidence. You are no longer trusted.

POLITENESS, of which I have spoken more fully in another place, will also be found essential to real success. How can the surly lawyer have clients? Where will the boorish physician find patients? When will the haughty politician get votes enough to elect him to office? By what means will the impudent merchant coax in customers? What kind of words will the uncouth preacher use to charm the admiration of his congregation? What success will the tyrannical teacher have in winning the love of his classes? Truly, all such men will fail in life, and they deserve to fail.

ORDER is a necessity. The man who works without system and has no end in view, may be said to have failed before he has commenced. Success is absolutely out of his reach. Have everything in its place, and know just what you are doing.

CAUTION also must not be forgotten. Beware of those with whom you come into contact. All great men have been excellent judges of men. If you are not so by nature, you must become so by study. Read carefully the book of human nature, or you will be imposed upon. Then when you have found true men, stick to them. Do not enter into any undertaking rashly. Stand fast to your own business. Remember the old Latin proverb: "Beware of the man with the one book." He who does one thing will be more apt to succeed, than he who tries a hundred.

Barnum, who "knows whereof he affirms," gives the following excellent bits of advice on business, many of which are equally applicable to other pursuits:

"Money getting is liable to abuse, as are also other desirable things. We find sometimes the miser, but he is simply a nuisance, and does more harm than good; it is a source of comfort that some time he will die and leave his money to good uses.

"An Irishman once saved a miser from drowning, and was handed a sixpence. 'What,' said he, 'is this all you give a man for saving your life?' Then, taking a second look, he said:—'Well, faith, and I guess it is all that it is worth.'

"Wealth is the golden key which opens the means of happiness and of doing good. It is a very simple thing in America to make money; but the most difficult thing is to keep it. The habit of spending less than one earns is the road to wealth. Many persons make a double mistake; they think they know what economy is, and by not knowing at all what it is, but thinking they do, they fail to learn and practice it. They practice in little mean ways, such as saving the candle ends, or cutting down the servants' wages twenty-five cents a week. The economy of some women runs to tallow candles, while they can afford to expend their hundreds on the street for rats, mice, and poodles. The economy of some runs to writing paper; they

use old bits and ends, and perhaps sometimes in this way throw away papers that contain valuable figures. Their economy tends to one point only. Like the man who bought a penny herring, and hired a coach to take it home in, they save at the spigot and waste at the bung.

“Keep an exact account of expenses, and the items of necessity will not be found double or treble what you otherwise expected. Some attempt to deceive others by appearing to be wealthy when they are not, thus keeping their wives’ noses to the grind-stone and ruining themselves. The ladies are frequently envious of their richer friends, and will suffer any sacrifice in order to make the same outward show as those whom they envy. This false ambition is keeping thousands of families poor, and they deserve to be kept so.

“A man who uses intoxicating drinks to excess, cannot succeed in business. He who did would be as great a curiosity as the woolly horse or the mermaid. A man cannot succeed unless his brain is sober and hand steady.

“When a young man arrives at suitable age, he, or his guardian for him, should select the exact line of life for which he seems fitted. Some seem exactly intended for mechanics, while it would be a long and useless labor to teach it to others, because they are not suited to that vocation. In all conditions of life you will find many who have mistaken their vocation. Yet sometimes one may learn the trade or calling for

which he was intended, but failed because he was not located in the right place.

“Young men starting in life should beware of getting in debt. John Randolph once said, that he had discovered the philosopher’s stone. It was, ‘Pay as you go.’ Some young men strut about in new clothes which they have never paid for, intending some time to go to work and get out of debt. There is no class of men with such good memories as creditors, and these young men will find the time for paying come when they are not ready. No young man has a right to draw on the future for what he uses to-day. Better wear the old coat, and turn and patch it, rather than run in debt. You lose your credit, your self-respect and that of others, and will never get along in the world.

“Money is like a fire: a good servant, but a poor master. In debt you become its slave.

“When you have laid down your plans, then persevere. As David Crockett said:

‘Be sure you’re right, and then go ahead.’

“The timid man becomes discouraged, and sometimes when success is in his grasp, lets go, falls and is ruined. He loses the golden opportunity.

“‘There is a tide in the affairs of men, that taken at the flood, leads on to fortune.’ The General who ‘fights it out on that line, if it takes all summer,’ is sure to succeed. We must depend upon our own personal exertion. It will not do to trust to the eyes of others. Frequently

the eyes of the employer are better than the hands of a dozen servants.

"Young man, you will not find any one to help you along by lending you money. The only way to make a fortune is to make it yourself, and that is the only fortune that can be truly enjoyed. No man should ever indorse a note for any one to an extent which he cannot afford to lose. If you do it, expect to give the amount. By endorsing for a friend, frequently a man not only loses his own fortune, but ruins his friend, whom he means to assist.

"There is no such thing as luck in the world. Some men are successful and some unsuccessful, but it generally depends upon themselves. Many a fortune has been lost by merely going into something which they knew nothing about.

"The best capital in the world is politeness and liberality. Give the most for the money that you possibly can afford. It is a matter of policy, and will be sure to succeed. Don't tell all about your business. If you do this, you may find somebody who will envy you, and perhaps set up in opposition. If you are losing money, don't tell it, for people will be sure to forsake you. A wealthy Quaker had a motto: 'Keep your own secret.' A man never makes anything by telling his secrets.

"There is nothing so difficult as to get money dishonestly. In the long run, honesty is the best policy."

INDUSTRY I place last, but surely it is not

least. Persevere, persevere, never grow weary. Robert Bruce had raised an army in the hope of freeing his country, but was defeated and forced to take refuge in a cave; there he watched an ant try sixty-nine times to bring a load up to its nest and fail every time, but, nothing daunted, it tried the seventieth time and succeeded; the defeated king sprang up in exultation and said, "I too will try again." He did try, and on the the glorious field of Bannockburn crowned his perseverance with victory. Constant application will always be rewarded in like manner. It is little by little that all solid success is built up. Idleness, carelessness, discouragement—these are the means of losing your places in life; but persevering industry is the means of placing you on the top round of the ladder of success. Edmund Burke says, alluding to another of the uses to be derived from struggle and effort: "Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, as He loves us better too. He that wrestles with us strengthens our nerves, and sharpens our skill; our antagonist is our helper. This amicable contest with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations; it will not suffer us to be superficial."

Ah! but, you say, after all this I may yet fail; do whatever they may, some men are certain to fail. If that be so you must submit; for

it is then evident that it is not God's will that you should step up into the high places of the world. He knows what is best for us. Still, although there are exceptions, the general rule is, according to the French maxim, *Help thyself and God will help thee*. Most men have to blame themselves for their failures.

But if you cannot rise so high as others, it may be that you are mistaken in your vocation; your calling may be among the more humble. You may be happier and even nobler there than anywhere else, for it is your place. Do your duty, and every position is noble. Finally, whatever your calling, be a man—be a man! and then you may stand up, in all the nobility of your spirit, and look the noblest and the proudest right in the face.

One of nature's noblemen felt the full force of "a' that," when he said, half in scorn, half in triumph, in his quaint Scottish dialect:

Is there for honest poverty,
That hangs his head, and a' that?
The coward slave we pass him by,
We dare be poor for a' that!
For a' that and a' that,
Our toil's obscure, and a' that,
The rank is but the guinea's stamp,
The man's the gowd for a' that.

What though on hamely fare we dine,
Wear hoddin gray, and a' that?
Gie fools their silk and knaves their wine,
A man's a man for a' that;
For a' that, and a' that,
Their tinsel show and a' that:

The honest man, though e'er sae poor,
Is king o' men for a' that.

Ye see yon birkie, ca'd a lord,
Wha struts and strares, and a' that;
Though hundreds worship at his word,
He's but a coof, for a' that;
His riband, star, and a' that,
The man of independent mind,
He looks and laughs at a' that.

A king can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might—
Gude faith, he maunna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense and pride o' worth
Are higher ranks than a' that.

Then let us pray, that come it may—
As come it will, for a' that—
That sense and worth, o'er all the earth,
May bear the gree, for a' that;
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be, for a' that.

Ah! that indeed will be the golden age, when
“Man to man, the world o'er, shall brothers be.”

But might not each one make this practical
iron age the golden age for himself? or, at least,
do his part to make it so? When he meets
what the world calls his equal, he has no trouble
in treating him as a brother. Now, to bring
about the good time of which Burns sings, the
Golden Age, when “Man to man, the world

o'er, shall brothers be," we have only to remember the common brotherhood of all the sons and daughters of Adam and Eve. When we meet with one who works a little harder than we do, or whom the world, for any reason, sneers at as our inferior, let us remember that the world is a heartless tyrant, and let us throw off its abominable tyranny. This person is not necessarily our inferior; but, like ourselves, he is also a child of Adam, and is, perhaps, working out the law of his nature better than we.

If he uses the powers given to him by Heaven as well as we do our own, his manhood is just as noble. The man, in Scripture, who made good use of the ten talents, was very much commended; but so was also he who had but five talents and used them well. The man who receives five talents, and returns the gift doubled, shall have great reward; while he that receives ten talents, but buries one, shall be condemned, even though he glories over his brother for the gifts which he has received so freely, and used so unworthily.

Do not dare to look down on any one; for though he crawl beneath your feet, he may be your superior. Men often entertain angels unaware, and often, too, they trample on men better than themselves. It is well for us to reflect, that the meanest member of the humblest race of man, is own brother to the highest and noblest. This fact is just as true now, though not so well believed, as it will be in the

grave or at the judgment. Aye, at the judgment and in the grave all men are equal; and poor foolish pride can there find no hole too low to hide his head, when he sees all men, those from rich houses and those from wretched hovels, lying or standing, side by side. I wonder whether silks, and satins, and glossy broadcloths will be ashamed of poor relations on those days? They say that the potatoes in Ireland grow so fast sometimes that they have not room together in the hill, and you may go out of a summer's morning, and hear them scolding—"Push over, push over!" Will the grandees in the grave order the "lower classes" to push over and give larger room to their lordships? Nay, verily, six feet by two for every one. The grave and the judgment will prove us all brethren, all equal; and show, beyond dispute, that of all the follies of man, there is none so nonsensical, so laughable even, as

"Pride, the never-failing vice of fools!"

But it is some consolation to think that it is generally the mark of a fool to be proud, to despise his fellows. Sensible and well-bred people are not supposed to indulge in this weakness.

Yet, if this be so, there must be a great number of fools in the world. Our streets are often full of them. One is proud because his great-grandfather's second cousin has left him a legacy, and he can wear a finer broadcloth and a taller beaver than his old companion; and so he struts along the streets, like a peacock with new feath-

ers, and forgets to bend his lofty head to his former friends—he does not see them any more—or, to speak more properly, according to the phrase, “he cuts them.”

And even gentle woman, with her generous heart, is too often found despising some worthy sister, who is not able, or does not care, to get such a love of a bonnet as her own. She herself, like a poor ignorant pagan, falls on her face to adore the idol of Fashion; and, rising up with the garments of her slavery upon her, foolishly thinks herself superior to the noble woman who is content to walk uprightly, without anxiety or vanity, in the path of duty, which is to her the path of pleasure.

Yes, even the child, the little boy or the little girl, learns this foolish lesson of pride; and, before it can speak plainly, is able to tell you who are low society—poor trash, who work for their living; and who are respectable—rich folks, who live on the earnings of the poor. And these little children grow up thinking that the great distinction between people in this world is the difference between fine clothes and coarse ones—never dreaming that honesty or a well-spent life, talent, or virtue has anything to do with the matter. In their opinion, money and a good tailor or dressmaker can make a fine lady or a fine gentleman any day. And, we might add, older children often reason in the same way.

Mrs. Shoddy, Mr. Petroleum, and John Speculator, Esquire, are considered very good com-

pany, after they have entered into their new palatial residence and given the grand opening entertainment of the season. Very fine people, very fine, very. Such little accomplishments as dressing in taste and speaking good English are matters of little importance. But Mrs. Work-away, the neatest housekeeper in town, Mr. Common Sense, and their son, a poor young man of great promise, are left quite in the shade. The world says, with Whang the Miller, in Goldsmith, "They may be very good people, for all it knows; but the world is fond of choosing its company."

There is one satisfactory reflection connected with this matter: Mr. Common Sense and his excellent family care as little for those stylish people as they care for him. He knows that God and Nature do not distinguish people by their fine clothes, but by their fine hearts and their fine minds.

People of wealth and fashion are just as good as others, if they do well and act well, using their money and their station for their own real good and that of their fellow-men—but they are no better. This rank of wealth and station is no better than the old rank of blood, which all people of sense have learned to laugh at. Despise no man but for his own bad actions; admire no man but for his own good deeds.

As we should look down on no one in the spirit of tyranny, so we should look up to no one in the spirit of slavery. God has made all men of free

will, of the same equal nature; He has died equally for all; and the highest respect He commands us to give others is, that we should love them *as we love ourselves*. It is alike the command of God and of Nature that we should respect ourselves equally with all men. But in this we must not bear ourselves proudly, any more than basely, but always as men.

This, then, must be our conduct with our fellow-men: To despise the Wrong wherever we find it—hate it with all our souls; and to honor the Right wherever we find it—love it with all our hearts: but to despise no person, for that is the mark of a fool or of a tyrant; and to look upon no man as our master, for that is the mark of a brute or of a slave. Let us love God and those He loves, love the right, fear no one, and know that all men are our brothers.

And, as for ourselves, let us train, as well as we may, all the powers of our bodies, our minds, and our souls—become educated in the better and higher sense. And for our occupation through life, let us choose that, and that only, for which God has fitted us. And, in what we have chosen, let us become perfect. If we do our work well, become masters in our labor, we shall become noble, going on better and better, higher and higher, improving every faculty which God has given us, never heeding the laughers and talkers; but pressing on boldly, yea, on and up, till we become first and noblest—highest over all. Then, though Death himself shall meet us, we shall

still fling out our banner higher, higher, "Excelsior! Excelsior!" and the air of Heaven shall ring with our cry!

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner with the strange device,
Excelsior!

His brow was sad; his eyes beneath,
Flashed like a falchion from its sheath,
And like a silver clarion rung
The accents of that unknown tongue,
Excelsior!

In happy homes he saw the light
Of household fires gleam warm and bright;
Above, the spectral glaciers shone,
And from his lips escaped a groan,
Excelsior!

"Try not the pass," the old man said;
"Dark lowers the tempest overhead,
The roaring torrent is deep and wide!"
And loud that clarion voice replied,
Excelsior!

"O stay," the maiden said, "and rest
Thy weary head upon this breast!"
A tear stood in his bright blue eye,
But still he answered, with a sigh,
Excelsior!

"Beware the pine-tree's withered branch!
Beware the awful avalanche!"
This was the peasant's last good night,
A voice replied, far up the height,
Excelsior!

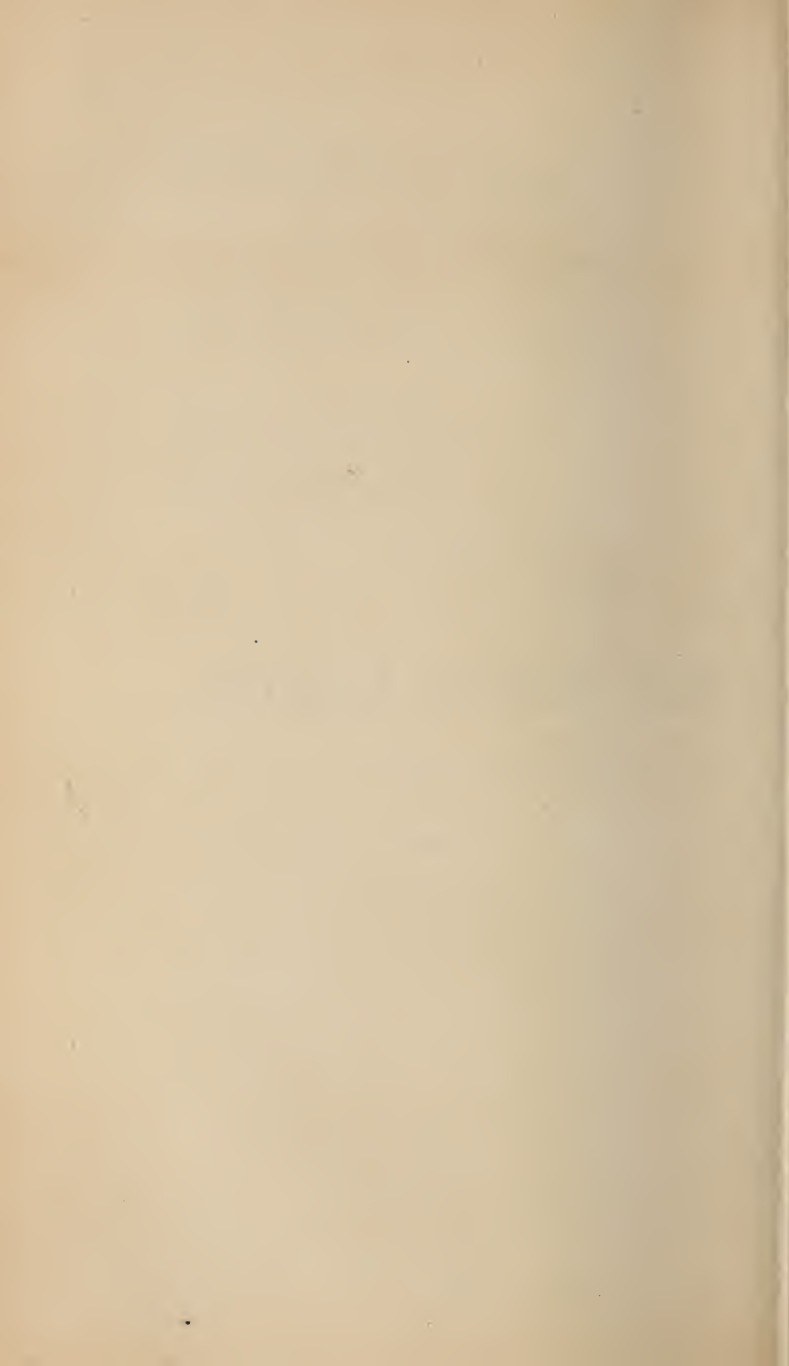
At break of day, as heavenward
The pious monks of Saint Bernard

PART II.

FOR YOUNG LADIES.

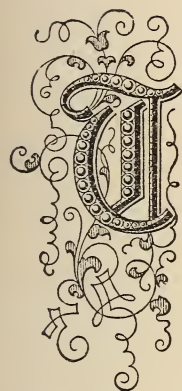
BY A LADY.

(R. V. R.)



CHAPTER I.

SELF-SACRIFICE.



THE preceding portion of this book is *addressed* to gentlemen, but by no means written exclusively in their interests. So far is this from being the case that there is not one page—hardly one line—that may not be as profitably studied by ladies, and with suitable adaptation to their needs, put in practice by them. It is taken for granted that that portion has been well studied, and will be held in memory, so that all passing reference made to it here, will be understood.

From earliest childhood, until with what is supposed to be a “finished” education, they respectively leave, the young lady her academy or institute, the young gentleman his college, and enter on the broad stage of responsible life, brother and sister walk in the same path, have the same object in view, and must use the same

means to obtain it. All that has been insisted on as essential for the young man to cultivate in his moral, mental and physical faculties, is as absolutely required of the young woman, if she desires also worthily to fulfil in the world her duty to God, her neighbor, and herself. Nay, more; in one department, that of home, she must cultivate with yet more earnest care, all the useful endowments of mind, all the lovely graces of heart, for on her it more exclusively depends to make their common dwelling-place *truly home*. No words can do justice to the worth, the priceless value of a good daughter, a good sister, a good wife, a good mother, and to become capable of filling all these stations *well*, should be the ambition of every young lady, during the years of preparation and study.

If the brother must be kind, forbearing, considerate, protecting, gentle, the sister must be thoughtful, patient, deferential, watchful and tender, and above all, cheerful at home. A young girl may be truly anxious to do her duty, and do it scrupulously, as far as the outward actions are concerned, but if her gentle ministry is not done cheerfully, with a smiling face and blithe readiness to oblige, it will lose half its charm. She must do all not only cheerfully, but disinterestedly. To be self-sacrificing is woman's noblest characteristic; it is from her lips, not from man's, comes the petition:

"Give unto me, made lowly wise,
The spirit of self-sacrifice."

And her heart is ever singing, as with thoughtful care she provides for the comfort of father, brother or husband :

“I live for those who love me,
For those I know are true,
For heaven that smiles above me,
And awaits my spirit too ;
For those human ties that bind me,
For the task by God assigned me,
For the hopes that beam within me,
And the good that I can do.”

And in pure, generous, unselfish devotion, in her proper sphere, to the good and happiness of others, she finds a rich reward. The more disinterested, the more unexacting of all return she is, the greater return is she sure to receive ; for

“Love that asketh love again,
Finds the barter naught but pain ;
Love that giveth in full store,
Aye receives as much and more.

“Love exacting nothing back,
Never knoweth any lack ;
Love compelling love to pay
Sees him bankrupt every day.”

Even if, as is often the case, after having thus given the devotion of her heart and life, and with unwearying painstaking spent herself in the service of others, she yet sees but a careless, unappreciating return made for it, that all hold her in but secondary estimation at best, and give the love, the gratitude that should be hers to another ; still a yet higher motive will incite her to continued perseverance in the same path

of self-sacrifice for the good of others, the thought that, "It is better to give than to receive."

If she is tempted sometimes to whisper to herself in discouragement and repining: "What is the use of all this toil, these efforts for others, when I get so little return, nobody makes me a first object, no one seeks my happiness, no one 'loves me best,'" she will also soon, in a better mood, murmur to herself:

"Oh! hush thy plaint, poor heart,
And give to others from thy own large store,
So shalt thou share
In love's diviner part,
The less they give to thee, yet more and more.
'To give than to receive is far more blest ;'
Be glad, poor heart, because none love thee best."

CHAPTER II.

AFFECTION AT HOME.



T is said that a home without a woman in it is no home at all. It may be as neat and clean as hands can make it; it may be adorned with taste and skill; works of art, sculpture, paintings, books, even flowers, little gems of *virtu*, knick-knacks, and womanish toys—all the accessories of elegant life may be there, but, at best, lacking the presence of woman, it will be only a kind of refined and luxurious museum, a dwelling-place, a shelter, a refuge, for the man who inhabits it, when he gets weary of the society of his fellow-men in the outside world; where he may, it is true, “dwell in cold proprieties forever,” but where he can never know the charms, the delights of HOME.

But we see also in this that it is not the *mere* superintendence of outward surroundings, syste-

matic arrangements and attention to exterior comforts that is *most* needed in a woman, whether daughter, sister or wife, for all these may be had without her; but if, in addition to these indispensable requisites, presiding over all, touching all with the subtle, indefinable charm of womanliness, she be there—amiable, cheerful-hearted, intelligent—this cold shadow of a home becomes a warm, living reality. Far more than this. All the luxuries of life, all its more expensive refinements may be wanting; there may be no means to procure any adornments for it; the furniture may be the plainest, the homeliest, even taste for its arrangement may be wanting in the presiding deity of the household; but if she is amiable, if she is cheerful-hearted and intelligent, her home will be a bright and happy one. And amiable, cheerful, and more or less intelligent every daughter of Eve may be, if she will take the means to become so.

“ It may be under palace roof,
Princely and wide,
No pomp foregone, no pleasure lost,
No wish denied;
But if beneath the diamond’s flash
Sweet, kind eyes hide,
A pleasant place—a happy place
Is our fireside.

“ It may be ’twixt four lowly walls,
No show, no pride,
Where sorrows oft-times enter in,
But ne’er abide.

Yet, if *she* sits beside the hearth,
Help, comfort, guide,
A blessed place, a heavenly place,
Is our fireside."

All great things have small beginnings. The simplest, lowliest, have a part in the great plan of nature; little efforts in the end work great actions, and it is the lessons taught, or rather learned in our early days, that mould the character and the temper for all after life. An unamiable turn of mind, an evil disposition, a bad habit, then acquired, is hardly ever in mature age completely eradicated, however hard we may struggle to root it out. On the contrary, each gentle grace that is then permitted to plant a tender germ in the heart will, in the same way, become so strongly rooted it may resist all the efforts of a worldly life to hinder its growth, and bear at least some blossoms, leaves and fruit to the end of time.

"Cherish, then, the gifts of childhood,
Use them gently—guard them well;
For their future growth and greatness,
Who can measure—who can tell!"

But these lessons must be *learned*. Parents, teachers, friends, companions, are all the while teaching us, not only at home, and at school, and in our youthful days, but all through life; yet all will be lost on us if we do not on our part try to learn the lessons taught.

"Love, hope, and patience—these must be thy graces,
And in thy own heart let them first keep school."

Yes, these three are the special graces of womanhood, and the means by which she influences all around her, at home or abroad.

She must *learn to be loving* at home ; loving, with a kind, unselfish love, showing itself in little things, more than in great ones. She has few opportunities there for great sacrifices, but the call for small acts of self-denial are unceasing, and a spirit of the loftiest self-sacrifice, for greater opportunities, is often thus acquired by those who cultivate it in these "small beginnings." It is woman's special province to be lovingly thoughtful of the comfort of others ; and it is charming to see the young girl, the little child, with this instinct of womanhood, trying to enter into the feelings of all around, to imagine their wants, and anticipate them. Very true and very sad is the experience given in this following paragraph ; so sadly true in the greater number of families, it is wonderful, the fact pointed out, it is not perceived and remedied. "I am one of those whose lot in life has been to go into an unfriendly world at an early age ; and of nearly twenty families, in which I made my home in the course of about nine years, there were but three or four that could be properly designated as happy families, and the source of trouble was not so much the lack of love as lack of care to manifest it. The closing words of this sentence give us the fruitful source of family alienations, of heartaches innumerable, and of sad faces and gloomy home circles. What a

world of misery they suggest! Not over three or four happy homes in twenty; and the cause so manifest and so easily remedied! Oh, in the 'small sweet courtesies' of life what power resides! In a look, a word, a tone, how much happiness or disquietude may be communicated."

Mrs. Browning, who has written not a few very deep and beautiful truths, has also drawn some very lovely and pure pictures of simple, affectionate womanhood in its home aspects, and here is one of them.

MY KATE.

She was not as pretty as women I know,
And yet, all your best, made of sunshine and snow,
Drop to shade, melt to naught, in the long-trodden ways,
While she's still remembered on warm and cold days.

My Kate.

Her air had a meaning, her movement a grace;
You turned from the fairest to gaze in her face;
And when you had once seen her forehead and mouth,
You saw as distinctly her soul and her truth.

My Kate.

Such a blue inner light from her eyelids outbroke,
You looked at her silence and fancied she spoke;
When she did, so peculiar and soft was the tone,
Though the loudest spoke also you heard her alone.

My Kate.

I doubt if she said to you much that could act
As a thought or suggestion; she did not attract,
In the sense of the brilliant and wise, I infer;
'Twas her thinking of others made them think of her.

My Kate.

She never found fault with you—never implied
Your wrong by her right; and yet men at her side
Grew nobler, girls purer, as through the whole town
The children were gladder that pulled at her gown.

My Kate.

None knelt at her feet as adorers in thrall;
They knelt more to God than they used, that was all.
If you praised her as charming, some asked what you meant;
But the charm of her presence was felt where she went.

My Kate.

The weak and the gentle, the ribald and rude,
She took as she found them, and did them all good;
It always was so with her, see what you have!
She has made the grass greener, e'en *here*—with her grave.

My Kate.

CHAPTER III.

CHEERFULNESS AT HOME.



EARN *to be hopeful at home.* Hope is but another name for cheerfulness, that if it sees all sombre around it, looks forward brightly, and does more than look forward: *tries* to bring back the missing spirit of joy. It is said, "If people will be good, they will be happy." Very true; but perhaps still *more* true, "If people are happy they will be good," and it is always worth while to try the experiment. So be hopeful *of* and *for* every one. Whatever goes wrong, hope, and try your part to make it right; whoever errs, hope, and use all your influence to lead the erring one back from the wrong path; and do all this by being yourself cheerful, and trying to make all around you so. In sorrow, trouble, sickness, poverty, the presence of one hopeful-hearted, cheerful-tempered person, especially if a woman, is strength, help, consolation

to all. The very sight of a cheerful face will often drive away gloom and bitterness from a heart where they have been in full possession. To the sorrowful a cheerful spirit will give not only sympathy, but comfort; not only rest, but new vigor; it will win the sullen out of the moody fit; it will melt the obstinate; it will encourage the timid and desponding. Simple cheerfulness, cheerful looks, and cheerful words at home, will do all this and more than all this. It is of more good influence in the family to be habitually cheerful and hopeful, than to be able to give the most judicious advice and instruction, or spend oneself in endless labor for the good of others.

It is just like sunshine. Two houses on opposite sides of a street, the one having the sun on it, the other in the shade, though precisely alike in all other respects, will have a totally different aspect; and so will two families, equally estimable in every way, and alike, except in one of them possessing the treasure of at least *one* cheerful, sunny-tempered member; the other destitute of this blessing. Among all home virtues there is none of *more* importance for a young girl to cultivate, if she wishes to make home happy, than the spirit of cheerfulness, as there is nothing she should more earnestly try to repress than the least tendency to fretfulness, repining, or discontent, that is its very opposite. There is nothing more wearing to the spirits of all around than *this* disposition to be dissatisfied with everything and everybody

at home, that characterizes many a young lady, who *abroad* is all liveliness, sweetness, and amiability.

A passionate temper may cause a home tempest for awhile; a sullen one may at times cast gloom around the fireside, but the fault-finding, repining, never-satisfied one, who goes about with a perpetual frown on the brow, and pout of the lip, is a ten-fold greater trial to parents, brothers, and sisters. Be cheerful, then; store up sunshine in your heart, and let it beam in your face, and whatever graces of mind or body you have will be a thousandfold enhanced, while on the other hand, if to the outside world you seem homely, and lacking in every charm, to "the dear ones at home" you will appear lovely and fascinating.

HOPE AND CHEERFULNESS.

Daffy-down-dilly came up in the cold,
Through the brown mould,
Although the March winds blew keen on her face,
Although the white snow lay on many a place.

Daffy-down-dilly had heard underground
The sweet rushing sound
Of the streams as they burst off their white, winter chains,
Of the whistling spring winds, and the pattering rains.

"Now then," thought Daffy, deep down in her heart,

"It's time I should start!"

So she pushed her soft leaves through the hard frozen ground,
Quite up to the surface, and then she looked round.

There was snow all about her—gray clouds overhead—
The trees all looked dead.

Then how do you think Daffy-down-dilly felt,
When the sun would not shine, and the ice would not melt?

"Cold weather," thought Daffy, still working away;

"The earth's hard to-day!

There's but a half-inch of my leaves to be seen,
And two-thirds of that is more yellow than green!

"I can't do much yet, but I'll do what I can;

It is well I began!

For unless I can manage to lift up my head
The people will think that Spring herself's dead."

So little by little she brought her leaves out,

All clustered about;

And then her bright flowers began to unfold,
Till Daffy stood robed in her spring green and gold.

O, Daffy-down-dilly, so cheerful and true!

I wish all were like you!

So ready for duty in all sorts of weather,
And holding forth courage and beauty together.

CHAPTER IV.

PATIENCE AT HOME.



Be patient at home. If you give the matter any consideration, you will find that, first of all, it is with your own self you need to be patient. If you have any right feelings, any aspirations to be good, amiable, noble-minded, nothing will try you more than your constant short-comings, your repeated failures to reach the standard of excellence you have set before you. In all who are striving after excellence, whether moral or mental, this standard will become higher and higher, as they add year to year, will "grow with their growth, and strengthen with their strength," and so will also grow their need of patience with self. That will be an unhappy hour for any human soul in which it says to itself, "The point I have gained is high enough, I am satisfied;" but all hours are unhappy to that one who still continues to strive

for its end, but *not* with patience; it has not "learned the mystery of progression duly;" it does not know that in this life the goal of our hopes for perfection will never be reached. Be patient, then, and pitying, with a divine pity, for yourself and your faults and failures. It will do no good, either to yourself or others, to get enraged or discouraged. The noble, earnest mind will only be incited by failure, and deeper consciousness of imperfection, to fresh and more vigorous efforts after goodness.

"Not enjoyment and not sorrow
Is our destined end or way;
But to act that each to-morrow
Finds us further than to-day."

"We speak with the lip, and we dream in the soul,
Of some better and fairer day;
And our days meanwhile to that golden goal
Are gliding and sliding away.
Now the world becomes old—now again it is young,
But 'the better' is forever the word on the tongue.

"And it is not a dream of a fancy proud,
With a fool for its dull begetter;
There's a voice at the heart that proclaims aloud,
'Ye were born to possess the better!'
And that voice of the heart, ye may believe,
Will never the hope of the soul deceive."

Even to those who are not conscious of these better aspirations, the counsel to be patient with self still applies. They need to be patient with this very want, this consciousness of inferiority in noble-mindedness, if they desire to make even the first beginning to become noble-minded. If

little efforts work great actions, no less are they the beginning of great thoughts and high aspirations. These, too, will find that

—————"In the daily round
Of duty and of love,
They best will find that *patient faith*
That lifts the soul above."

"There is but a step from the sublime to the ridiculous," is an every-day experience; one of the best illustrations of patience with self I ever found was in a comic engraving of a poor little donkey, harnessed to a large cart heavily loaded, which the driver was endeavoring to urge on at the top of its speed by a novel expedient; fastened to some part of its gear was a stick that projected above and beyond its head, far enough to hold, suspended by a string, a large cabbage, just out of the reach of the longing mouth of the poor beast, but in full view of its eyes. The more desperate were its efforts to grasp the delicious morsel, the faster it went, of course, but alas! never reaching its end any more than we do.

Be Patient with Your Family. And first of all with your parents. It seems, at first sight, almost a disrespect to speak of *patience* in this connection, but in truth there is hardly any family relation in which it is more required. Children, as they begin to grow up, and exercise their own reason and judgment, instead of relying, as heretofore, on simple obedience to those who have authority over them, become aware that their parents are not infallible; so far from it, it not

seldom happens that the son or daughter is conscious, in a question where there is opposition of views, that justice and good sense is on *their* side, and only yield from a sense of duty, and do it ungraciously, because impatiently. Surely there is no more lovely trait of filial piety than *this*, which would lead you to be very meek and forbearing with, nay, rather blind to the faults of your parents, or seeing them only to excuse them in your own heart and veil them from the eyes of others. Forbearance and kindness for their infirmities, mental or physical, in sickness or old age, is an obvious duty, but there are different ways of being dutiful. One daughter will take care of an aged or invalid parent day after day, for years, zealously, watchfully, carefully, enduring all the fatigue and weariness of the position without a murmur, but do it only *as a duty*, and with a kind of impatient scorn and contempt for the helplessness and imbecility of old age. Another daughter, in a like position, will make *patience* her first point, and it will make her tender, loving, indulgent, and teach her so to humor and gratify the whims and "notions" of her charge, that the *second* childhood will be, in *this* case, almost as cheerful and happy as the first was; while in the other, however it may be surrounded with bodily comforts, it will lack the best and truest comfort of all. Who does not see how great the difference will be between being merely dutiful and being *patiently* dutiful? Perhaps each will say, and with equal truth, she

loves her parent, and would not, for the whole world, give up to another the privilege of taking care of her infirm father or mother, but assuredly the *patient* child is the most filial-hearted of the two.

Be Patient with Brothers and Sisters. It is much harder to be patient with our equals in position than with either our superiors or inferiors, but a much more needful thing, inasmuch as the greater part of our intercourse in life is carried on with our equals. One carping, disputatious temper is the bane of peace in a home where there are several brothers and sisters, while one truly patient mind will sometimes succeed in reconciling the most discordant elements, and making a tranquil fireside of one that was most turbulent. Be patient, then, and yielding to the verge of right, but never beyond it.

Patience with servants is another most important qualification for a young lady to strive to acquire, who desires to know how to make a happy home. In this country it is said a really good servant is "one in a thousand," and that the other nine hundred and ninety-nine vary, in all degrees, from passable down to bad, worse, and worst. Is not it possible that the same classification may be just as fairly applied to mistresses? It is very certain that there is no relation in life in which perfect good understanding of mutual duties is more absolutely needed than between the mistress of a house and her domestics, and none in which it is more difficult to

preserve the exact medium between undue familiarity and harsh exaction and repulsiveness; yet this line of separation must be found and kept by every lady who desires at once to do her duty as a Christian and maintain her dignity as a mistress. For this the practice of *patience* is more specific than that of any other virtue. It will give the command over self that is the first essential for ruling others; it will prevent all overbearing, arbitrary treatment of servants, yet, with silent, unyielding resolution, assert the right of the mistress to be obeyed. It will teach how not to pass over faults, but to choose the right time, place, and way to reprehend them, and at the same time to exhibit a due consideration for a domestic's feelings and rights.

It will teach also how to bear with the *ignorance* as well as the faults of a servant. How many a poor girl, full of good will and good intentions, but not knowing how to put them into practice, has been repulsed, discouraged, ruined, as far as her efficiency as a servant goes, by the want of a little patience in any one of all the numerous mistresses with whom she has engaged to *teach* her her proper business, and bear with her mistakes and forgetfulness, till the *habit* of doing her various duties properly was fully formed. Very few, but very praiseworthy, are the examples of the opposite class of mistresses, who have found truly that "patient waiting is no loss," but secured a valuable domestic aid and an humble friend for life, by the practice for a few weeks or months of this beautiful virtue.

The name might here be given of a lady, high in station and personal worth, accomplished in every sense of the word, whose household, vast as it is, is admirably conducted in every detail, from cellar to garret. Did all her servants come, *ready taught*, to her feet? No; she herself made them what they are.

In a smaller household in one of the eastern cities the same exercise of patience has met the same reward, the mistress of it having had the wisdom to take ignorant, but seemingly well disposed girls, from the ship in which they had just "come over," and train them herself, giving time, labor, and *patience*, and gaining her end, in securing efficient servants.

It may not be out of place to mention that in this latter household the servants were taught writing and arithmetic, by the voluntary, *patient*, persistent efforts of a child of thirteen years old, who every evening, after preparing her own lessons for school, devoted an hour to her three pupils in the kitchen, till, to their delight, each one was able to write a neat letter back to the "old country" without help.

"Of all the lovely virtues
That adorn and cheer our path,
Patient perseverance
The *surest* blessing hath."

CHAPTER V.

HOUSEWORK.



PROBABLY the heading of this chapter will be read with a scornful curl of the lip by many young ladies who think they best prove their title by professing, both theoretically and practically, their ignorance of household duties, yet who desire and expect at some future time to marry and become mistresses of households. But, "a perfect woman, *nobly* planned," is a woman who includes in herself all that appertains to her part of human nature, and she knows the more important part *to her* is the "home department." A lady who fills her place here well, in all its various parts, is truly the "perfect woman" the poet describes, and we are not surprised to find that while he begins by finding her "a phantom of delight," he ends by discovering she is

“A being breathing thoughtful breath,
A traveler betwixt life and death,
With reason firm, and temperate will,
Prudence, foresight, strength and skill.”

And that she is competent to fulfil, in other relations of life, all the offices of a true helpmeet, and “to warn, to comfort, and command.”

It is a grievous mistake young ladies make when they look on life from the romantic point of view rather than the practical. There is always some romance underlying even the most ordinary, common-place, everyday sort of life, and it is well for each one who can see it, and make it a relief to the monotony and weariness of an unvarying round of duties. The mistake is when they allow the romance to come uppermost, and leave the practical duties quite out of sight, and the result of the error is idleness, carelessness, and utter indifference to the homely wants of a household. It is precisely these nonchalant romantic ladies who are ever the most disposed to complain of the inefficiency of their servants, and a careful study of the pro and con compels to the conclusion that they have never taken any care to train their servants to do anything, for the very sufficient reason they did not themselves know any better how the work of a house should be done.

The woman is to be pitied, whether married or single, who, knowing nothing practically of the cares of housekeeping, is ignorant also of its delights; for if it has its trials and disappoint-

ments, of which we hear so much, it has its pleasures also, though they have not been so eloquently set forth. A life without regular occupation, for some part at least of each day, is a dreary, insipid life, no matter how full it is of what we called pleasures and amusements, and sooner or later ennui takes possession of the lady who lives such a life, though, like the habitual drunkard, she cannot dispense with the excitement of the dissipations to which she is accustomed.

The lady, however, who, whether wealthy or of moderate means, daily gives some portion of her time to household duties, and takes a real interest in all the details, great and small, of her home, and who, moreover, is not only competent to direct, but able and willing to do with her own hands any part of the work when it is needful to supply the place of a sick or missing servant, is safe forever from this demon of ennui; and not only so, but will, with far more zest, enter into all the lawful amusements of her age and station. The feet that have during part of the morning been industriously moving around in "household motions light and free," will in the evening dance all the more lightly and merrily, and the hands that have perhaps been wielding the broom or the duster, will fly just as deftly over the keys of the piano or strings of the harp.

Indeed, knowledge of housekeeping, real practical knowledge, is the *most* precious of all

accomplishments, and every sensible woman will so regard it, and not, in the fashion of the sillier portion, degrade it by giving it the name of drudgery, and considering it a mark of elegance to be ignorant of household details. It is most precious, because valuable and desirable as are the various other parts of a liberal and complete education, this is indispensable to almost all women, and nothing will supply the want of it. No man of sense, no gentleman of refinement will marry, unless under a mistake as to her real character, a lady who does not know how to order a house, and keep all its machinery properly in motion; and sadly disappointed and disgusted is many a one who finds the woman he has chosen not only incapable of making a home for him, but unwilling even to learn, despising the needful care and labor, and expecting from servants the fulfilment of their duties and *her own* too.

Many ladies interest themselves in the arrangement of the drawing-room, parlors, and dining-room, "company rooms" as they are called, and take care that taste and refinement shall be exhibited, because elegant, artistic, intellectual pursuits will thus claim the admiration of visitors, but the private family apartments, the sitting-room, the kitchen, the sleeping-rooms, will be left to their fate, and the fidelity or want of fidelity of the domestics.

The really good housekeeper and refined lady while by no means neglecting anything that can

render a home beautiful, will, however, make it her first object to see that it is comfortable, and the real comforts of a home are in the *perfect* cleanliness and convenient orderly arrangements of its more private parts, and the regular systematic routine of housework and punctuality in meals. Though both young ladies and gentlemen have equal need to learn the importance of "a place for everything, and everything in its place, a time for everything, and everything in its time," yet it would seem, of the two clauses of the maxim, the first is more applicable for the gentleman, who is most apt to be untidy—the last to the lady, who is more given to be unpunctual, especially in that point of daily importance to men of all occupations, exactness to the dinner hour.

A lady who wishes her home to be well ordered, should be able not only to superintend and give her orders, but to lend a helping hand to her domestics, when from any emergency of sickness or absence the ordinary routine of the day or week is broken into, or when the need of instructing a new servant arises. She will thus also save herself from any attempt at imposition, by proving to the servants she *knows* how all ought to be done, and will not submit to the work being slighted in any way. Let her, if there is necessity, with gloved hands and 'kerchief over her hair, take the broom and sweep over herself the neglected part of the carpet, in the dark corner or under the wardrobe or sideboard,

to show the slatternly or ignorant girl she “sees dirt,” as the phrase has it, and knows what good sweeping is. Let her strip a bed, and shake and smooth it properly, and arrange the covers and the pillows, and turn down the sheet with the exact symmetry a well-made bed should have. Nay, let her not shrink from going farther than this, and by that point of points, that test of tests, by which the perfection of a good chambermaid is proved—*effectually* cleaning the bedstead—let her, by showing how it *ought* to be done, and *how often*, not leave a careless servant any excuse for allowing troops of “horrid red-coats” to invade the peaceful slumbers of her family.

If the cook is incompetent or absent, let the lady be able, (in neat calico wrapper—not a cast-off fine dress,) to go into her kitchen, not only to prepare the delicate pastry, cake, &c., as some ladies with an affectation of good housekeeping do, but the real substantial parts of an ordinary repast, the beef, potatoes and cabbage. It is a pity in this the hands must be subjected to some rough usage, but a far greater pity it would be if her husband and children must eat ill-cooked viands or go hungry, and know that their comfort depended, not on the wife and mother, but on a hired cook. No; let the true lady prove she is

“A creature not too bright and good
For human nature’s daily food,”

in a far better sense than the poet had in view

when he penned the lines. If, in addition to this, when her well-cooked dinner has been discussed and enjoyed, she once in a while shows her girls the right way to "wash the dishes," for there is a *right* and *wrong* way here, too, she will be more secure of never seeing her table disgraced by greasy plates and dishes, knives and forks with gritty or sticky handles, clouded tumblers, and dull, tarnished silver.

"If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

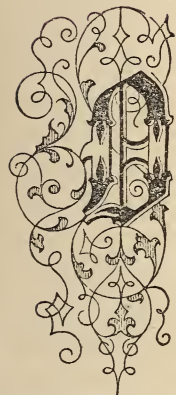
"The trivial round, the common task
Will furnish all we need to ask;
Room to deny ourselves; a road
To bring us daily nearer God.

"Old friends, old scenes will lovelier be,
As more of heaven in each we see:
Some softening gleam of love and prayer,
Shall dawn on every cross and care.

"O, could we learn *that* sacrifice,
What lights would all around us rise.
How would our hearts with wisdom talk
Along life's dullest, dreariest walk."

CHAPTER VI.

PLAIN SEWING.



NE other requisite will not be overlooked by the lady who desires to be a "perfect woman"—*useful* needle work. "Fancy work," of one kind or another, is always the rage; some new sort is always being invented, or some forgotten old one brought forward again with improvements, to supply the place of

the one that has had its day and is laid aside. But "plain sewing" never seems in favor, it is looked on as a weary task, to be got rid of any how it can. Few families are now without a sewing machine, and their use is most thankfully to be received as a relief to the over-tasked mistress of a large family, with small means to hire assistance, in the still beginning, never-ending task of keeping the supply of house linen, and husband's and children's clothes up to requirements. With its help she may, sometimes at

least, give a practical refutation to the dreary old saying that "Man's work is from sun to sun, but woman's work is never done," and feel at leisure occasionally to enjoy the social and intellectual relaxations of life. But even the most perfect of sewing machines, even that which will "stitch, run, fell, hem, tuck, gather, braid," and finally "work the button-holes," cannot do all and everything that is comprised under the head of plain sewing. Even for the best of sewing machines it is necessary for every seam to be accurately arranged, and before that, for every article to be cut out and prepared, and to do this well, with a proper regard for neatness in fit and shape of each garment, and due economy in the use of material, knowledge and care that only personal experience will give is needed—knowledge that can only be *gradually* acquired.

That mother is a wise one who, instead of giving her little girl a doll ready dressed and with a complete wardrobe, presents it as the babe is born, with materials to dress it well, and shows the little one how both to cut out and put together all the garments for her new pet. It is a double pleasure to the child, and the beginning of a valuable store of knowledge for after life.

To return to the "children of a larger growth," who, more the pity, learned long ago to despise dolls, but who, many of them, do not know how to make even a doll's clothes properly, it is well if even now they will be persuaded that skill in the use of the needle is not in any station an art to

be despised. Few indeed are the women who go through life without having felt the necessity of knowing something of patching and darning, and all the varieties of mending, and no little difference is there in both the appearance and comfort of apparel carelessly mended or left unrepaired, and that repaired with a *neatly* arranged patch, or a smooth flat darn; this is especially the case with stockings, which, if mended in that disgrace in thrifty housewives' eyes, "gobble stitch," do not last half the time they ought, and are a misery for tender feet to wear. As to wearing *unmended* hose because "the holes wont show," it is to be hoped few women are guilty of the enormity, excusable only in that most forlorn type of humanity, the "old bachelor," who, unhappy being, has no one to darn his stockings for him.

Even for those who are never under the necessity that others are all the time, of exerting their skill to keep up a respectable appearance by trying to "mak' auld claithes look maist as gude's the new," there is need, constant need, unless they are *very* slatternly of that provident stitch in time that saves nine; and if they are wise they, too, will try to attain some expertness in the saving art of mending. It has been remarked somewhere that a pretty hand never looks so pretty as when sewing, and for the further encouragement of those disposed for useful industry in this respect, this old poem is also given.

THE NEEDLE.

The gay belle of fashion may boast of excelling
In waltz or cotillion, at whist or quadrille,
And seek admiration by vauntingly telling
Of drawing and painting, and musical skill;
But give me the fair one, in country or city,
Whose home and its duties are dear to her heart,
Who cheerfully warbles some rustical ditty
While plying the needle with exquisite art.
The bright little needle, the swift flying needle,
The needle directed by beauty and art.

If love have a potent, a magical token,
A talisman ever resistless and true,
A charm that is never evaded or broken,
A witchery certain the heart to subdue:
'Tis *this* :—and his armory never has furnished
So keen or unerring or polished a dart;
Let beauty direct it, so pointed and burnished,
And, Oh, it is certain of touching the heart.
The needle, the needle, the bright little needle,
The needle directed by beauty and art.

Be wise, then, ye maidens, nor seek admiration
By dressing for conquest and flirting with all;
You never, whatever your fortune or station,
Appear half so lovely, at rout or at ball,
As gaily convened at a work-covered table,
Each cheerfully active and playing her part,
Beguiling her task with a song or a fable,
And plying the needle with exquisite art.
The needle, the needle, the bright little needle,
The needle directed by beauty and art.

And to end this chapter by showing how expertness in needle work may profit the soul as well as the body, here is a motive for cultivating skill better than all, to use it in working for the

poor. Few of the laboring class of women, except those who make their living by their needles, are either good sewers or know how to *cut out* to advantage; and even those who do, in the ceaseless toil to provide the first necessities of life, shelter, food and fuel, have little time or means to spend on their clothes. The lady who, in addition to the assistance in money or necessities she is supposed, as a Christian, to be always ready to bestow on the destitute or struggling poor, will regularly give also some of her *time* to making clothing for them, will be charitable in an even greater degree to her own soul, by the self-denial she will practice in taking it from more elegant and agreeable occupations. This is of far more merit than the mere giving from her superfluities can ever be; and good substantial clothing made from proper materials for the use of the poor, of far more value and comfort to them than the soiled, half-worn or out-of-fashion garments of their own, some ladies dispense in what they call charity.

CHAPTER VII.

THE BESETTING SIN OF WOMEN.



THESE chapters are merely supplemental to the preceding work, and intended to supply to young ladies the suggestions that could not, without interfering with its sequence and consistency, be introduced into it; little reference is, therefore, made in this part to school duties. All the motives and inducements that were urged in the chapter on College, to persuade to diligence, systematic thoroughness, and judgment in the selection of studies, are of just as much application to the young girl as to the young man. A lady's college course may not, in all its details, be the same as a gentleman's, but in its general outline it is, and its result, success or failure in life, depends, in the one case as in the other, on the good use made of it. In nothing else, outside of spiritual application, is the warning more appo-

site: "Let not any part of a good gift overpass thee," than in this, in the opportunity—vainly longed for by many from whom it is withheld—to obtain a good, a complete education." A due appreciation of the value of this privilege will, by increasing affectionate gratitude to parents, who afford it often at the expense of denial of personal gratifications, counteract all danger of filial love becoming cooled by absence; and the desire to please a beloved father and mother, to meet their just hopes and expectations, will, or at least should, be the best incentive to earnest, untiring diligence. The tastes and wishes of parents should be consulted by pupils in the selection of different branches of study, rather than their own fancies; their advice should be asked in respect to conduct; and, as far as possible, the same dependence felt and expressed on their authority while at school, as when under their immediate care at home.

Letters to parents, though written according to the rules of the institution, at regular intervals, should yet be the spontaneous outpourings of affectionate, reverential feelings. Instead of leaving all to set times for writing, when the supposed necessity of making, in the first place, a *good composition*, causes too often a stiff, formal appearance in their letters, it would be well if children were more careful to keep warm in their hearts and memories the thoughts of home and all the dear ones there, that from time to time arise simply and naturally, and thus treasure them up

to fill their letters with. Such letters as *these* are inexpressibly sweet and precious to parents.

A few words will be said on each of the three points, Moral, Mental, and Physical Education, as applicable to ladies.

Of the first, all that has been said by different authors to prove that, in moral nature and training, women are, as a general thing, superior to men, must, it is to be feared, be put down rather to courtesy and generosity than to truth. They are far more frequent in the commission of many of the minor misdeeds of society than men are; the petty mischief-maker—the tale-bearer—the scandal-monger—the detractor, is it not, nine times out of ten, found to be a woman? Are they not more envious, more jealous, more bitter, more *spiteful*, more unforgiving to each other, than men? And last, not least, are they not more deceitful? If this last be granted it will probably be with the excusing clause that, like all timid and weaker creatures, they take refuge in concealment, and by that very admission the point will be unconsciously granted that, in moral nature, woman is not superior to man.

It is not intended, however, by any means, to insinuate that she is inferior. If below him in some points, she is as far above him in others, and probably an analysis of the characteristics of the two halves of humanity would result in this conclusion—that the chief failings on the man's side may be summed up under the general head of selfishness, contrasted by the self-devotion of

woman to the good and happiness of others, at the expense of personal gratification; and that the besetting sin of women is uncharitableness—a disposition to judge harshly—and speak severely, *of their own sex especially*, in contradistinction to the greater magnanimity and generosity of men to offenders, whether men or women. We will leave the gentlemen to take care of themselves, and let each decide under what special aspect his type of selfishness makes itself apparent—egotism, love of ease, indifference to the feelings of others, &c.—and concern ourselves with trying to amend, in any case these words may influence, the proneness of women to uncharitableness. “There is no rule without an exception” holds good in all cases, and gladly is it allowed there are noble instances of lofty self-devotion among men, and among women, not a few whose lips are stainless from even one wilfully uncharitable word; but it is to the generality these pages are addressed, and let the consciences of the majority of women answer, if not with too just cause. Let themselves be their own judges. In any case in which her character, her good name, is in danger, either with or without reason, is it not from the harsh judgments, the bitter comments of her sister women she shrinks far more than from the fear of what *men* will think or say of her? O, if women, young and old, would but take to heart the enormity of the evil of rash judgment, rash expression of opinions, rash details of the conduct of others, uncharitable com-

ments on words or deeds they may not have understood in their real meaning, petty tale-bearing, half, nay, nearly all, the quarrels and misunderstandings of the world—the social world in which *they* live—would be at an end. A social millenium would commence—a complete revolution in society would be the result. The uncharitable, tattling tongue of *one* woman! To think of the mischief it can do! The pain, the suffering, the misery, the despair it can cause in the world! It makes one tremble and shudder to think of it! Only God knows how many broken hearts have gone in uncomplaining silence to the grave, struck to death by the barbed tongues of the scandal-loving among women.

It is often made the excuse for detailing some precious morsel of evil-speaking, “I know it to be strictly true.” That is no excuse at all for telling the story; more: it is far rather a reason for striving to suppress it. A *lie* can, and probably will, die out or be discovered, and the maligned person’s character shine out with brighter lustre for the attempt made to tarnish it; but a truth—O, there is *inherent life* in a truth—even a hard, cruel, uncharitable truth, and it may wound to death some poor heart, far more weak than wicked, if it be thoughtlessly proclaimed; while its wise and merciful concealment would perhaps have been salvation for it, in this world and the other. Said St. Francis de Sales: “The truth that is not charitable proceeds always from a charity that is not true.”

No one can estimate another's feelings; no one can judge of the sensitive point in another's nature—a more obtuse mind would not feel what, to a tender and delicate one, would be bitter pain; no one can comprehend how some unknown circumstance, or internal consciousness of application, may cause, what *to them* seems a very trifling remark, to sting deeply the one of whom it is made; and therefore, in speaking of others, no rule is safe, except the absolute, unqualified rule—to *speak* no *evil* of our neighbor.

There is equal reproof to the detractor and comfort for the detracted in these lines:

- “The little griefs—the petty wounds—
The stabs of daily care;
‘Crackling of thorns beneath the pot,’
As life’s fire burns—now cold, now hot—
How hard they are to bear.

“But on the fire burns, clear and still,
The cankering sorrow dies;
The small wound heals, the clouds are rent,
An through this shattered mortal tent,
Look down the eternal skies.”

For those who, more in thoughtlessness of mind than uncharitableness of heart, allow themselves to talk unguardedly of their neighbor, the following lines are also given:

“O, the wounds I might have healed,
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part;
But evil is wrought by want of thought,
As well as want of heart.”

Let the young lady, who desires to rise high in the scale of moral excellence, guard herself from all the faults of human nature, but watch, with a special, jealous watch, against this special sin of womanhood. No guard can be too careful—no care too great; for rash judgment, and its sure companion, uncharitable speaking, are lurking devils, always lying in wait and watching for an opportunity, in all companies, in every conversation, to find an opening for insinuating their venom, sure, if they can do it, of wounding two souls at once—the detractor and detracted.

It is in smaller circles of society, above all, where this guard is especially needed; the narrow clique, the little village circle, benevolent associations of ladies, who, thrown together more frequently and intimately, see more of each other's failings, and are more prone to whisperings about each other. Little remarks are made, now and again, of some absent one, "that mean no harm," but, being repeated and detailed, grow, heaven knows how, into serious accusations.

An admirable essay on the moral and mental elevation of woman, by Monseigneur Dupanloup, Bishop of Orleans,* which will in the following chapter be largely quoted, refers to *this* point, giving the experience of a young woman. She writes to him: "For three years I have seen society in the provinces; it differs little from that of other (provincial) places, I suppose. Ah,

*Translated for and published in the *Catholic World*, October and November, 1867.

me! sometimes at the end of the day I sum up six or seven hours spent, with or against my will, in gossip about my neighbors that, while compromising charity, has exhausted the mind and narrowed the already narrow horizon."

Members of all communities, no matter what their object, or how estimable individually, need to guard themselves from this propensity to deal in personalities. In the essay on "Conversation" in the preceding part of this work, very just and sensible remarks were made as to how far personal observations were admissible in general conversation, and the limit clearly defined.

In institutes for education of young ladies, each one needs, if she would preserve a perfect character for high-mindedness, to be especially careful on this point. Among the young, whether in the family or at school, it is the "tell-tale" who is the object of general suspicion and aversion, and the character once fixed on any one is never got rid of. When it is necessary to give information of any breach of discipline observed in another, it should be done simply and quietly, and left for the directress to deal with. Beware of whispering and pointing out among companions any fault of the kind, or of any other character; your very confidants in such cases will learn to distrust and despise you.

The solemn and beautiful precept: "Judge not, and you shall not be judged, condemn not, and you shall not be condemned," should be, in literal practice, the *golden rule* of women, their

guard against sins of uncharitableness in thought and word; as men need to study more *in details* and take in a more *active* sense than they usually do, the golden rule to "*Do* unto others as ye would that they should do unto you," and not merely in passive, self-loving indolence, leave others alone.

CHAPTER VIII.

MENTAL TRAINING.



O speak of mental training for women is always a difficult point. To give it its due importance, and yet keep it in subjection to higher duties, for strict as is the obligation imposed on her to use and improve every talent God has entrusted to her keeping, it is very certain He has given her some-

thing to do in this world of even more consequence to herself and others than to become proficient in literature, art, or science. It is only when she knows, and acts on the knowledge, that mental cultivation is not *for her*, an end in itself, but a means to another end, to enable her the better to fulfil her womanly duties, especially as a wife and mother, that it is safe to urge it on her.

On the other hand, it may be said that to cultivate a taste for intellectual pursuits is the only

way to deliver the women of this age from the general spirit of frivolity that seems to possess them, and to enable them with more credit to themselves to occupy their place in the world.

It is to be feared that for every one woman who indulges in mental occupations to the injury of her domestic duties, there are a hundred who neglect them for the far more reprehensible indulgence of idleness, vanity and dissipation, and this as a matter of taste and preference, because they have no enjoyment in intellectual pursuits. How to impart this taste, how to induce women to seek relaxation and enjoyment in such occupations, is the real problem; if *that* could be solved, the way to reconcile devotion to any mental pursuit, with the faithful and cheerful performance of domestic duties, would be a comparatively easy task.

It is very hard to define woman's true place in the world, her rights and duties; to put her in the exact position she should occupy, between the absurd and outrageous one claimed by the misnamed "strong minded" woman's rights woman—the weakest and most foolish of their sex—and that assigned to her by those who would have her consider herself hardly as a responsible being, having no duties except domestic ones, no claims except to protection, indulgence, and fondness from men.

It is said, in the Jewish Liturgy occurs this episode: The men in the body of the synagogue chanting alternately with the women in the

galleries say: "We thank Thee, O Lord, that Thou hast not created us women." Whereupon the women, in the true spirit of the devout sex, respond: "We thank Thee, O Lord, that Thou hast created us as it hath pleased Thee." - No better illustration could be found for defining the spirit with which woman should be actuated if she will only understand it, and take it to its full extent; that is, see and believe that God has created her subordinate to man. She is the completion of his nature, as he is the beginning of hers. He cannot do her part in the world, neither can she do his. The master minds in all arts and sciences are the minds of men.

A clever American author, a woman too, says: "It is true there are and have been women who have distinguished themselves greatly in the higher branches of art and literature, and on whom the light of genius has clearly descended. But can the annals of women produce a female Shakspeare, a female Milton, a Goldsmith, a Campbell, or a Scott? What woman has painted like Raphael or Titian, or like the best artists of our own times? Mrs. Damer and Mrs. Siddons had a talent for sculpture, so had Marie of Orleans, the accomplished daughter of Louis Phillippe.* Yet what are the productions of these talented ladies compared to those of Thorwaldsen, Canova, Chantrey, and the

* Had this author lived a little longer she would have added the names of Miss Hosmer, and other American lady artists who are a glory to their native land.

master chisels of the great American statuaries. Women have been excellent musicians, and have made fortunes by their voices; but is there among them a Mozart, a Bellini, a Michael Kelly, an Auber, a Boieldieu? Has a woman made an improvement on a steam engine or on anything connected with the mechanic arts? And yet these things have been done by men of no early education, by self-taught men. A good tailor fits, cuts out and sews better than the most celebrated female dressmaker. A good man cook far excels a good woman cook. Whatever may be their merits as assistants, women are rarely found who are very successful at the head of any establishment that requires energy and originality of mind. Truth is, the female sex is really as inferior to the male in vigor of mind as in strength of body; and all arguments to the contrary are founded on a few anomalies, or based on theories that can never be reduced to practice."

What, then, if this does not all go to prove she is inferior? It simply goes to prove she cannot take man's place in the world, she cannot be the head and leader, she cannot cope with him on an equality even; that her proper place is subordinate to his, and that she must submit to acknowledge it, without thereby expressing any discontented sense of inferiority, because, like him, she is simply filling the place God created her for, and for which alone she is fitted. She should use to their uttermost extent the talents and in-

fluence in the world that God *has* given her, but not proudly insist on claiming an equality He has *not* given. Her glory is in her humility; her honor in her generous spirit of subjection to superior claims. The most blessed of all women was "exalted" precisely by, and because of her humility.

With these thoughts for a foundation, we may venture to show woman how lofty her claims may be made to respect and consideration for intellectual endowments, and try to excite some ambition for higher pursuits in those who, in disregard and neglect of God's good gifts, fritter away in idleness, dress, gossip and petty dissipation, all their lives, or at least all the leisure they can obtain from duties they dare not neglect. For the better disposed, those who faithfully fulfil domestic duties, but who have not thought how they can put to the best profit odd time, hours, half-hours, spare minutes, that even the busiest have at their disposal sometimes, for such as these it can be shown there is encouragement to use them in intellectual occupations; with the hope of finding some really valuable result in thus using even such remnants of time.

For this purpose we cannot do better than take for guide the essay lately given to the world by Monsiegnieur Dupanloup, Bishop of Orleans. A noble advocacy of her rights, and a series of wise and benevolent counsels and suggestions, for which every high-minded woman

whom they reach will give him heart-warm gratitude. The quotations made will not be in the order he gave them, but as best comes in with the comments to be made on them for American ladies. It must be remembered, too, these pages are not written so much for the more superior-minded among women, who can do their own thinking, as to persuade those of ordinary intelligence, those who are only conscious of mediocrity of talent, to try to acquire information, and not to be discouraged from cultivating and using their gifts, however humble they may be, for: "One need not create master-pieces to prove the possession of talent; God sends dew to little flowers as well as to great trees, and humble works may receive the fecundity of a good action. Some must console a few souls only, and like daily bread meet the day's requirements, without enduring to the morrow." Another chapter however must take up the subject.

CONTENT.

"I envy not the rarer poets' gifts;

I ne'er repine

That God hath given unto them a worth

Exceeding mine.

"With thankful heart that I can feel their power

I take my seat

To listen to the loftier strain they sing

Low at their feet.

"I do not seek to echo in my verse,

That higher strain;

For the poor thrush to strive like lark to soar
And sing, were vain.

“Contentedly I dwell within the shade,
And trill my song,
Glad if it gives a passing joy to one
Of all the throng.

“Because from God alike our gifts all come,
And all fulfil,
If rightly used, the little and the great,
His gracious will.

R. V. R.

CHAPTER IX.

MENTAL TRAINING.

(Continued.)

ONSEIGNEUR Dupanloup's point of departure is this: "I declare unhesitatingly that it is a woman's duty to study and to educate herself, and that intellectual labor should have a place reserved among her special occupations, and among her most important obligations." "I say, with St. Augustine, no creature to whom God has confided the lamp of intelligence, has a right to behave like a foolish virgin, letting the oil become exhausted because she has neglected to renew it; letting that light die out that was to have enlightened her path, and that of others, too, if only, as in the case of some wives and mothers, that of her husband and children." It is not then a matter of choice for a conscientious woman, whether she will or will not, occupy

some part of her time in study; it is a *duty*, something she is bound to do if she would not subject herself to a penalty in this life and the next for omitting it. Further on the Bishop begins to define the ends for which she should study, carefully giving home duties the precedence, he declares study will in all cases fit a woman better for fulfilling them, for, "If women are not the first apostles of the home circle, no one else can penetrate it; but they must render themselves thoroughly capable of fulfilling their apostleship." Intellectual gifts, whether little or great, must always be supposed, in the order of Providence, to correspond with the duties that will be required of their possessors in their families and the world; and therefore the more *they* are cultivated the better will ordinary duties be performed.

Another important consideration for women is to secure some more lasting charm than mere youthful beauty. "As she loses it, the worth of her mind must increase in her husband's eyes, and esteem perpetuate affection." Especially must this be the case where the husband is a man of intellectual tastes, for *his* mind will grow and mature, and if the wife does not try to keep pace with him, "There will be brought about between them what one may call a *mental separation*." Mental superiority in women gives a security for happiness in married life, and a maternal influence, over sons especially, that nothing else can give, because it makes her not only an

object of affection, but a necessary part of *their* higher and better life, if, *always*, she takes care to keep in her true womanly place; if while "she feels they are proud of her, and have need of her, it does not make her presumptuous."

Monseigneur Dupanloup shows the influence that can be exercised on her circle of society by a woman who systematically cultivates her mind; how the tone of it can become elevated, and in place of idle or mischievous gossip, long discussions of dress, or whole evenings spent in dancing, she may introduce, in re-unions at her own house at least, more rational methods of enjoyment. It is a matter of congratulation that associations of friends for reading and discussion of books, in which ladies take equal part, are becoming known in some of the cities of this country. Every mistress of a house can and should do her part to spread this most rational and agreeable plan for social amusement. Private musical associations are also becoming more common, and in both these cases, *regular* evenings for meeting are the custom, and in regular routine at the house of each member. With some of these associations the very sensible rule prevails to have "no refreshments," or only the most inexpensive kind, in order that families of cultivated tastes but limited means may not be excluded by the impossibility of providing for the entertainment of their friends in their turn.

There must be and there should be social

meetings for amusement, especially among the young, and it is a matter of congratulation to find they are not now altogether what "sociables" formerly were, mere meetings for dancing, flirting, gossip, and the display of dress. Every young lady who cultivates her own mind, and tries in her immediate circle to spread this better spirit, is doing a good work for God, her neighbor, and herself. It is not to be supposed that dancing is proscribed; far from it. The *occasional* and *moderate* indulgence in an amusement so natural to the young, the gay and light-hearted, will only give a greater zest to more intellectual enjoyments, if they, too, are cultivated. It is only desirable in re-unions to substitute something better than dancing or frivolous talk for a *first object* in meeting together.

Mons. Dupanloup allows the force of three objections that are made to women being studious, but gives reasonable answers to all three. 1st. "A neglect of practical duties. This danger must be met by fortifying practical education, by giving young girls habits of order and regularity which double time and assign a place in life to every duty; and above all, habits of practical and solid piety, which means nothing else than a courageous fulfillment of duty.

"2d. An exaltation of imagination, leading to craving for intellectual enjoyments that cannot always be granted. Here again piety alone can preserve the equilibrium. The important point is, to make education respond to the gifts

of God. Excessive culture is dangerous ; insufficient culture perhaps more so.

“ 3d. Pride. This must be prevented by good sense cultivated in a Christian manner. It is to be remarked that if mental culture, like personal charms, can excite pride, study has at least a counterpoise. It gives an enlightened seriousness to the mind, while successes due to beauty and dress cannot but be mischievous and frivolous. We may be sure that a cultivated mind is of all others the best fitted to a comprehension of duty. It is intelligent humility, that is to say, true modesty, which preserves from pedantry.”

Nothing is more lamentable than the folly of women who consider the education finished when they leave school. “At that age they have barely information enough to enable them to study alone. Leading strings are no longer needed in their education, and that is all. They are simply capable of continuing their studies, and of enjoying the pleasures of individual exertion. If a girl could be made to believe this, a serious and earnest future would be secured to her. Young girls should regard the close of their first duties as the beginning of a life-long work, and *on their marriage*, in the first place, should establish study as one of the duties of existence. Later, they are engrossed with the education of their children, and can no longer work to please themselves. But even then the precious habit will cling to them as an

inestimable consolation to be enjoyed in every leisure hour; and it remains to fill the void that becomes so irksome when children escape from their mother's guidance, and she has once more freedom and leisure without youth, its joys or its energy. Labor is a faithful friend, that adapts itself to the age and disposition of every being who takes it as a companion for life."

There may be many who are willing to employ rationally the gifts God gives them, but who do not know *how* this could be done. They would gladly, perhaps, spend the hours wasted on novels, of a more or less objectionable class, in reading of a higher character, if they knew what to take up. Each should study her own tastes and abilities in the first place, and also her opportunities; the object is *not to become learned*, but duly to use and strengthen by use her faculties of mind. Those who have talent for any *art*—music, drawing, modeling—let them cultivate *that*, not in an idle, desultory fashion, but seriously trying for proficiency and for understanding of its rules and principles.

Where books are accessible for the purpose, a regular course of reading may be taken up on any subject that appears inviting, taking notes of all that is especially interesting. A study begun from a sense of duty, may seem uninteresting at first, but if persevered in becomes absorbingly delightful.

During the last half century a multitude of books have been written, making, by their popu-

lar style, what were formerly very dry abstract subjects, comprehensible and inviting. History, in particular, has been so illustrated by personal biographies, that one could hardly select that of any country without finding the interest grow the more it is studied. Geology, botany, natural history in all its branches, has been popularized by books, strictly scientific in their teachings, and yet easy, familiar, engaging in style. Travels again are an inexhaustible source of mental improvement. Truly, there is no want of material for study more or less within the reach and comprehension of all, if the *will* to study *be not lacking*, as alas! it is in nearly all of our generation of young ladies.

No point is of more consequence than to prove how easily studious habits can and should be reconciled to domestic duties in the greater number of cases. With rich women always; and even those whose time is filled up, apparently, by the necessities of household occupations, because they cannot hire enough assistance to dispense with the labors of their own hands, if they have the will, can find the way to study. Monseigneur Dupanloup says: "Clearly, household cares and home duties have a superior claim; husband, children, domestics, must be the first interest of a woman who understands the hierarchy of her duties;" yet, "my advice, if it must be precisely defined, would be that she reserve at least two hours—if possible three hours—of each day, for life, for intellectual culture."

“Good gracious!” many a woman will say, “where are the two or three hours a day to be found, what shall they be taken from?” This point is by no means overlooked, and the plain answer given by the able essay is, “Let us be honest and confess there are two obstacles to the leisure required—talking and dress.” Yes; gossip and finery. If all of her thoughts, her time, her interest, that she can spare from household duties, are taken up with these two objects, it is truly out of the power of nearly all women to give any time to mental improvement. The lady who, even with the help of a sewing machine, thinks it necessary to tuck, flounce, or trim in some way every dress she wears; whose undergarments are all more or less embroidered, ruffled or braided; who, to keep in the fashion, is all the while compelled not only to be making new dresses, but is perpetually remodeling her old ones; who, not content with sufficient variety for neatness, comfort, and propriety, according to her station, is always seeking for novelties in costume, to rival in appearance her compeers; such an one has truly no more time for literary pursuits than suffices for the study of the monthly fashion magazine, and no more improving topics of conversation than its *delightful* pages afford, varied and spiced, now and then, with gossip and personal scandal.

It must be taken for a fixed necessity by those who wish to adorn their minds, that some part of the time they use to adorn their bodies must

be given up for the purpose; and if they would elevate their whole mental being they must learn to abstain from the trifling gossiping talk that is the most lowering, vulgarizing, and exhausting of all mental employments.

Self-denial on these points, systematic arrangement of household duties, strict punctuality, and habits of order, "combined with a simplicity that suppresses useless exactions, multiply an industrious woman's hours and make it possible to meet any demand." If even with this *the hours* be wanting: "Very well, I say, for want of regular hours let a woman devote odd minutes to study. There are always some in the busiest lives; moments that occur between the various occupations of the day; and she must learn to work by fits and starts, in a desultory fashion. There is a wide difference between the woman who reads sometimes and the woman who never reads. If the desire to reserve a short time for study led to nothing more than the acquisition of the *science of odd minutes*, the result would be very important. *The science of odd minutes!* It multiplies and fertilizes time, but books cannot impart it. It gives habits of order, attention, and precision, that react from the external to the moral life. The most cheerful women, the most equable, serviceable, and, I may add, the healthiest women, are those who are intelligent and industrious, and who, through the medium of a well-ordered activity, have discovered the secret of reconciling the duties they owe to God, to their families, and to themselves."

The substance of this essay, so full of heart-felt benevolence and wisdom, that most applied to American women, has been given. The extracts, so lucidly explaining her responsibility to God for His gifts to her, and so practically showing the use to be made of them, are left to the conscience of every lady reader.

“O waste not thou the smallest thing
 Created by Divinity,
 For grains of dust the mountains make,
 And atomies infinity.
 And waste not thou the smallest time,
 'Tis man's insane infirmity;
 For well thou knowest, if aught thou knowest,
 That moments make eternity.”

CHAPTER X.

PHYSICAL TRAINING.



GREAT deal is said now-a-days on the physical education of men, and a little, not half enough, on that of women. Not half enough because of the two the point has hitherto been the most neglected with her, and yet as being, in America, generally the most frail in constitution, she needs physical training the most. There are far more lady invalids than gentlemen; mild valitudinarians, never either very sick or very well, who go through life very uselessly, a doleful burden on themselves and their unlucky friends. Of the greater part of these it is presumably certain, if they had early in life contracted healthy habits, of regular and sufficient exercise especially, they would have been brisk, energetic women, capable and eager to do the work God gives them in their own households, or in the world,

instead of filling no other place than the very undesirable one of giving other people an opportunity of exercising their patience. For *real* invalids no tenderness and compassion is too great, but for these irritating people, whose ailments are the effects of indolence and mismanagement, it is hard to feel any patience at all.

It is the fact, not one woman in a hundred, whose occupations do not compel it, ever takes enough exercise. Even little girls and young ladies, as compared with their brothers of the same age, are sedentary in their amusements, and consequently take less exercise. For younger girls there are always some few active sports that give them a chance, as well as their brothers, to exercise their limbs enough to put the blood in circulation, and their voices sufficiently once in a while to inflate the whole lungs; but for *young ladies* there has been a great want of something of the kind. Of late years there has been some little improvement, but very little. Calisthenics do not fully supply the want. The apparatus is cumbrous, not always at hand, and worst of all, a woman's dress is such a restraint on freedom of action; to have the benefit of calisthenics it is necessary to change it and assume a costume better adapted for liberty of movement, a trouble very few care to take.

The exercises of physical training schools, established in some cities, are exceedingly beautiful; they must be seen to be appreciated. Every limb, joint and muscle is exercised, and

made strong and supple. The evolutions are performed simultaneously by all, to music, and under the guidance of a drill-master. Both ladies and gentlemen frequent them. They are far more efficient in producing elegance of form and carriage, and grace of motion, than dancing schools can ever be; and, as regards improvement of health, there can be no comparison. They are, however, not available for many persons.

Yet still some other means, more in the reach of all, are at hand. Skating in winter, and croquet in summer, is doing something to supply the want, and it would be well if archery, so much in vogue with English ladies, could also be more generally introduced as another inducement to out-of-door amusements among American young ladies.

It is a mistake when little girls are encouraged to engage in only quiet, "*lady-like*" plays, and informed that all *noisy* ones are hoidenish and rude. If there is "a time for all things," there is a proper time for being noisy for a sensible purpose, and this purpose is, as a wise and humane doctor averred in excuse for over-musical babies:

"'Tis always better
To lay no fetter
Upon the chest;
To expand the lungs
By use of tongues
Is surely best."

There are three obstacles that women in gen-

eral put in the way of good physical training, and personal vanity is at the root of all three of these objections. First, they dislike instinctively all that can deprive them of the delicate, waxen beauty that is especially prized among themselves, and, as they suppose, most admired by gentlemen. A healthy, robust, "wholesome" looking woman, is by the generality of her sex considered *coarse*, though she may be, and probably is, the possessor of a finer skin, brightened with purer blood, than half the pale, refined, "aristocratic" looking belles who plume themselves on their superiority. To produce this whiteness of skin there are thousands who, though they would on no account *paint*, yet do not scruple to use deleterious powders, and sedulously avoid all that can roughen or tan the complexion, as free, sufficient and regular exposure to the air, in all weathers, must do, more or less.

The second obstacle to good physical training is, that in dress they are guided not by common sense, that would at least try to *adapt* fashion to comfort and health, but by the sole object to be as much in the prevailing mode as possible.

Thirdly, they have altogether erroneous ideas as to what true beauty of form consists in, and are always trying, by ill-judged constraints of the waist, feet and hands, to make them smaller than nature intended. With all these obstacles to free movement of the person, it is impossible that women can ever have, even in proportion to

their strength, as much exercise as men, who in all three respects are free from restraint.

There are some sensible women to whom these remarks have no application, but for the most part they are stereotyped, and follow one another's lead, precisely as a flock of sheep do, and probably, in these matters, with as much or as little exercise of reason.

During the prevalence of east winds in Spring, those "piping March breezes," which, preceding April showers, "make way for May flowers," there are thousands of ladies, in the cities especially, who pass days and weeks without out-of-door exercise, not only because of the discomfort of the weather, but "because it spoils the complexion so." They make the same objection to the sun in summer and the frost in winter; so that, taking the whole year round, there are few days indeed that precisely suit their fastidious ideas as suitable even for a gentle promenade on the fashionable side of the street, and at the fashionable hour. The brisk, vigorous walk, allowing the arms also some freedom to move, that gentlemen may enjoy, is almost unknown to ladies, and probably there are few of the latter who will not lift their hands in astonishment and dismay, if told that for a woman of average health and strength, four miles a day of rapid walking is about the right amount of exercise for preserving and improving the health. Of course, in *hot* weather this rule needs modification.

Those ladies who, either from necessity or choice, "do their own chamberwork," and pass at least one hour, often more, daily with open windows, sweeping, dusting, and moving furniture, need very little of what may be called artificial exercise; in such work every limb and every muscle is brought into play in the very best and most natural manner, and the result is, an equally glowing satisfaction of mind and body, in the triple consciousness of a duty performed, the exercise taken, and the neatly-arranged, comfortable dwelling.

It is precisely the many inducements given for out-of-door exercise, and the systematic rules that oblige all to partake of it, that make country institutions for education, beyond comparison, preferable to city ones, for ladies especially; the latter may have every other advantage, but lacking this, a city education can never be as perfect, *physically*, as a country one. What in the country is only graceful, natural ease, and freedom of voice and movement, is in the city rude romping.

The second and third obstacles women put in the way of sufficient exercise, must be considered together. If a woman of the average degree of intelligence, taste, and education, is taken into the presence of some *chef d'œuvre* of statuary art, either ancient or modern, in which feminine beauty is depicted, either draped or undraped, if she speaks out her thoughts candidly, without the affectation of admiring because she is ex-

pected to admire, her first exclamation is: "Dear me! why, what a big waist, feet, and hands it has," accompanied perhaps by a complacent glance at her own, that have, by years of persevering effort, been reduced to the standard of *fashionable* ideas of beauty in form. But to the eyes of the artist, the anatomist, and the *sensible* woman, how different is the impression made. And why? Because they see in the masterpiece before them that *exact proportion* of parts, which, combined with grace of outlines and elegance of attitude, constitutes true beauty of form. An unnaturally small waist, with equally unnaturally full development of the bust, is what, in the eyes of nearly all women, constitutes a *fine figure*; because their ideas are taken from a *modiste's* lay figure, not the "human form divine" as truthfully depicted in the works of the masters of art. They would think the Venus de Medicis herself needs a pair of French corsets and a pound of cotton batting to bring her up to *their* standard of beauty. Said a lady of this class, describing in enraptured admiration the figure of a friend: "She is quite tall, and forty inches round the shoulders and bust, while her waist is only nineteen inches!" That is about the circumference of an ordinary stove pipe. Another young lady, who would have been exceedingly indignant at any imputation being cast on her delicacy of mind and modesty, and who probably was only more sincere in expressing what others *think* without

putting into words, gave this plain reason to the author for trying to produce this unnatural compression and development of the person: "There is nothing more attractive to gentlemen." Good heavens! to what lengths will not vanity lead women?

As regards hands and feet, the former, fortunately, cannot be subjected to any great degree of distortion, for that is the right word to use, yet nevertheless they often do penance for their owner's vanity in many an hour of benumbed compression in tight kid gloves. But for the latter, what Mrs. Partington calls the "torches of the imposition," have certainly never inflicted one hundredth part of the agonies that have been endured, with misplaced fortitude, by young ladies, and old ones too, in their determination to show as small a foot as possible, and to wear for that purpose No. 2 or No. 3 boots, when nature most eloquently implores a size or two larger in each case. In course of time nature is generally compelled to succumb, and by persevering process of compression, the foot is reduced in size, but almost always at the expense of *shape*, as the unnatural enlargement of the big-toe joint in so many cases proves.

No question is more common among ladies, discussing dress and toilet matters, than, "What number boots do you wear?" and if the reply is No. 3 or No. 4, the interrogator, in pretended surprise, but really gratified vanity, will say very often, "Why I only wear two and a half,

and they are quite big for me; I could wear number two's." Whereupon the number three lady will, on her next visit to her shoemaker, try if she cannot force her foot into a size smaller boots, and finding she *can*, buys them, and endures, with heroic constancy, long weeks or months of suffering until her feet, like a Chinese infant's, have learned to accommodate themselves to their narrow quarters.

The poet who, in a paroxysm of enthusiasm—or nonsense—described how his lady-love's feet, beneath her dainty

"Petticoat,
Like little mice peeped in and out,"

must either have had most absurd ideas of proportion, or the lady herself must altogether have had the dimensions of Mrs. Tom Thumb.

A traveler in the Orient, going through a part of the country where the hostility of the natives to Europeans would have endangered his life, disguised himself by staining his skin and assuming the costume of the country so effectually that, speaking the language to perfection, he believed he could defy detection. He did so, indeed, till an unusually acute, but fortunately for him, unusually magnanimous chief of one of the tribes, detected him by noticing the shape of his feet, which, from wearing *civilized* foot gear, was quite dissimilar from the natural shape, seen in the Arab foot that has never known any cramping confinement in its sandal.

Dickens, who never lets any of the absurdities of human nature pass unnoticed, has a capital scene, illustrating the vanity of women regarding little feet, in "Nicholas Nickleby," where "Miss Knag," describing the unrivaled smallness of the feet of "her family," illustrated by the exhibition of her own, is brought up short by the remark, "they must be just like *club feet*."

This topic—the want of common sense and good taste, in the the majority of women, in pnyysical training—could be enlarged on much farther; enough, however, has been said for those who are willing to give the matter consideration, and to *try* if they cannot act more in accordance with the dictates of enlightened reason, and of refined judgment, to see where they had better *begin*; on the larger number, who, it is feared, will prefer the gratification of ignorant, tasteless vanity, at the expense of health and comfort, it is useless to waste more time or argument.

CHAPTER XI.

MISCELLANEOUS.



FOR men there are as many "vocations" in the world as there are professions, callings and trades, but it would appear that, in the estimation of women, there is but one vocation for them—to be married; to become wives, mothers and mistresses of households, and to enter on this vocation they give their most earnest aspirations in all the earlier years of womanhood, whether they acknowledge the fact or not. Nor is it wrong for a woman to desire married life, if it is in the order of Providence, and those who would prohibit all thoughts on the subject, who proscribe as improper and unbecoming all such considerations of, and reasonings about, such a probable future to young ladies, are taking very useless pains for an impossible end. The simple truth is, the vocation God does send to the greater part of women is

precisely this and no other—to become what in the expressive German phrase is called the “house mother.”

It is the case even with that very large class of women in this country, those, not of the uneducated, lowest rank, but of more or less intelligence and refinement, whose circumstances compel them to apply to some calling in both city and country. They take up teaching, the lower metiers of the fine arts, (now happily becoming more and more placed within their reach, by the establishment of schools of design for women, in several of our cities), they enter stores as saleswomen, they give themselves to many manual occupations where taste and neatness are required, besides what is considered their peculiar province, needlework of all kinds; but even these we say never take up any calling as a man does his, *as for life*.

There is not one who does not look for some other future, whether they find it or not, but the fact is, almost all do find the future they look for, simply because they were intended to find it; and the ranks they leave are continually filled up by those who, in their turn, take the work as a temporary expedient. It has been well remarked that the fact of woman looking on marriage as her real and proper end and aim is, and always will be, the greatest bar to the claims of late years made for her of equal rights to enter on professions and callings hitherto considered to belong to men alone. Considering it

only as a temporary expedient, she never gives to the study of any calling the pains a man does in order to become proficient, because *he* looks on it as a life object.

If the larger part of women, then, are born to be married, why should they not think of it, provided always they think in the right way? They will and do think of it, and the only right course to be taken with the young is to give them just and sensible ideas on the subject, or they will have false and romantic ones. Most young ladies seem to think the whole lore of the matter comes by intuition, and either look on it from the wholly romantic point of view, expecting "love after marriage" will be just a second edition, revised and improved, of love before, or if one having a little more sense gives some consideration to the certain duties and possible trials of married life, the probability is she glosses all over with vague sentimental ideas, very unlike the hard realities she will find of one kind or another, and enters on her married life with expectations that will be disappointed.

It is the truth, that nothing in this life is of more importance for a woman to take a practical view of than marriage, nothing in which she should be more carefully guided by reason and good sense, and nothing, unfortunately, in which she is so much influenced by feeling, impulse, even accident. She will often spend more anxious thought, take more solicitous care, in the

choice of her house, and the selection of its furniture, than to study the disposition, and ascertain the habits of him who is to be its master. "None are so blind as those who will not see," and of the multitudes of improvident and ill-assorted marriages that occur daily, there are very few that do not owe all their misery to simple rashness. "Marry in haste and repent at leisure," has passed into a proverb, with more living illustrations, most likely, than any other. The woman is wise who has the courage and prudence to weigh in time the different degrees of suffering, in disappointing, misplaced affections *before* marriage, or, for the momentary gratification of a love that *cannot* last, laying up for herself a life-long repentance; or preparing for herself the temptation to do even worse, in severing by divorce those ties God has declared shall never, but for one cause, be broken.

Women in this matter have no choice but that of accepting or rejecting offers made to them; but to compensate for this they have far greater powers of adaptation than men have. They can more easily conform themselves to circumstances, and to the characters of their husbands, than the husband can adapt his to his wife's.

We call this a compensation for the want of choice they have, and so it is, but it makes a wife's responsibilities greater, for she is the more to blame for estrangement, if either, after marriage, finds the disposition and tastes of the

other different from what was expected. Any close observer will perceive that the happiest and most united marriages are not those where there is the greatest similarity of disposition, but those where, while each character has some traits in which the other is lacking, the wife has the good sense to put in practice this facility of adapting herself to her husband's peculiarities of mind and taste. It is supposed, of course, as far as her conscience will sanction.

Precisely because a wife's greatest claim on her husband is for protection, his greatest claim on her is for submission, and just in proportion as each, in little things even more than great, understand and fulfill these duties, will their marriage be a united and happy one. Self-sacrifice is the truest womanly virtue, and above all in a wife; not, as some do, by ostentatiously making martyrs of themselves, but in this loving, unobtrusive adaptation of herself to her husband's tastes and wishes. Unless singularly unfortunate in the husband she has found, more unfortunate than is very often the case, such conduct as this will be the best security for some degree of happiness in marriages, where the wife finds herself mistaken in her expectations.

"Well begun is half done," is remarkably true of marriage. The management of the first few months, after the novelty of their new life has a little worn off, but especially management on the wife's side, will probably give the tone to their whole ensuing life. An error at that time,

the first discordance of wills, the first manifestation of difference of tastes and dispositions, will be

“The little rift within the lute,
That, by and by, will make all music mute,
And, ever widening, slowly silence all.”

Let the young wife beware, then, of making this “little rift,” by even the shadow of a first quarrel. Quarrels are evil weeds, that cannot be extirpated; each one leaves a seed that will in time spring up, and produce a plant stronger and more deeply rooted than the last.

A perfect marriage is so beautiful that God Himself chose it as the type of the holiest, the closest of all unions, that between Himself and His church, and by the mouth of His Apostle, He holds up this union as an example of the reverence a wife should have for her husband: “Being subject to their husbands as (the church) to the Lord.”—(Eph. v.) A true wife’s affection and respect will ennoble her husband in her eyes, even if he is mentally her inferior, and where he is the superior, her efforts to be worthy of him will ennoble her. When a husband has great and lofty aims in the world, no sympathy, no encouragement he can meet will so support and cheer him as that of an earnest, true-hearted wife.

“I have seen one whose eloquence commanding,
Roused the rich echoes of the human breast;
The blandishments of wealth and ease withstanding,
That hope might reach the suffering and oppress.

“ And by his side there moved a form of beauty,
 Strewing sweet flowers along his path of life,
 And looking up with meek and love-lent duty;
 I called her *angel*, but he called her *Wife*.”

These chapters are chiefly for ladies, and these lines following will be appreciated by them, but perhaps also meet eyes to which they are more specially addressed :

WILT THOU LOVE HER STILL?

“ Wilt thou love her still, when the sunny curls
 That over her bosom flow
 Will be faced with the silver threads of age,
 And her step fall sad and slow ?
 Wilt thou love her still, when the summer smiles
 On her lips no longer live ?
 ‘ I will love her still,
 With right good will !’
 Thou wilt love her still ? Then our cherished one
 To thy sheltering arms we give.

“ Wilt thou love her still, when her changeful eyes
 Have grown dim with sorrow’s rain ;
 When the bosom that beats against thy own
 Throbs slow with the weight of pain ;
 When her silvery laugh rings out no more,
 And vanished her youthful charms ?
 ‘ With free good will,
 I shall love her still !’
 Thou wilt love her still ? Then our dearest one
 We give to thy loving arms.”

“ Remember no grief has she ever known,
 Her heart is light and free ;
 None other with falterless step has pressed
 Its innermost shrine but *thee* !
 Then wilt love her still, when the thoughts of her youth
 In their blushing bloom depart ?

‘Through good and ill,
I will love her still!’

Thou wilt love her still? Then our darling take
To the joy of thy noble heart!

“When her father is dead, and the emerald sod
Lies soft on her mother’s breast;
When her brother’s voice is no longer heard,
And her sister’s hushed to rest,—
Wilt thou love her still? for to *thee* she looks,
Her star on life’s troubled sea!

‘I will love her still,
Through good and ill!’

With the marriage vow on her youthful lip,
Then we give our child to thee!”

A chapter on married life would be incomplete without some words on maternal duties. It is said there is a growing tendency among married women of education to hold these duties as onerous, to be unwilling to take the responsibilities and endure the trials and cares of maternity. The young lady who thinks of entering on matrimony without also seriously considering before God what her duties will be in *this* relation, and whether or not she will have the courage, patience, and tenderness to fulfill them, “commits a folly and a crime.” A large part of the duties of married life consists in the care of children, and the burden must be borne mostly by the mother. Very selfish and ungenerous is the woman’s heart that is fain coldly to reject this most beautiful and holy of all her duties, and, if forced to do so, reluctantly takes up, as a hard cross, what God intended should be for her, if faithful, rather a crown of honor and rejoicing.

Bishop Dupanloup makes it one of his strongest arguments for mental cultivation in young ladies, and its persevering continuance *after* marriage, that they are bound by all laws of God and Nature to become, in their earlier years, the instructor, and later, the guide and example of their children. He says, in substance: "Ladies cannot be real companions and help-mates to their husbands—they cannot bear the part which they ought to bear in the education of their children without this kind of interest and cultivation in themselves." "The mother should be the first teacher both of boys and girls, and school-days are sometimes made to come too soon in the life of children, on account of the idleness and incapacity of young parents."

All of these chapters, but especially this one, are merely suggestive. They do not profess to do more than give those to whom they are addressed subjects for reflection, which they themselves must follow out to their proper conclusions.

In any other view they are very incomplete, and will sadly fail in their purpose if they do not lead those who read them far deeper into the subjects introduced than opportunity has allowed the author to go.

MOTHERHOOD.

I thought my cup of joy was full, my heart was overflowing,

With its sense of perfect happiness, its brimming of content;
I felt no need of other love than the love still ever-growing—

The deep, calm love the true wife feels, with all her being
blent.

But O, mothers, happy mothers! who share with me this sweetness—

This fullness and beatitude of woman's perfect life—

Ye know how like a crowning crown, in glory and completeness,
Comes the added joy of motherhood to the most blessed wife.

My heart is joying in your joy, I am full of glad thanksgiving.

That thousands share my blessedness, my mother-hope and
pride,

Not only in the present day, the passing moment living,

But prophecying future years; a future grand and wide.

But O, ye know the trembling, the wistful, passionate yearning,
Half-trusting in God's pitying love—half-fearful for love's
sake—

That the little life that came from heaven, ere yet earth's lessons
learning,

Some waiting angel still stands by, back unto heaven to take.

O mothers, childless mothers! ye who have known the blessing,

The depth of wordless rapture, the thrilling joy I know;—

The nestling of the little head, the tiny hands caressing—

But through the same deep rapture reached a deeper depth of
woe.

My heart is grieving in your grief, my eyes with pity weeping,

To think of you with empty arms, forsaken and bereft!

And I closer clasp the little form, upon my bosom sleeping,

And pray with yet more earnest prayers my darling may be
left.

Yet in every alternation of hope and anxious questing,

In all the swaying to and fro 'tween rapturing joy and pain,

One deep, sweet thought is ever mine, one full, unvarying blessing,

The holy rights of motherhood I can never lose again.

Whether my child remains with me on earth, or back to heaven

God calls the tiny baby-life, when a few short days are o'er—

Or to see him in his manhood's pride, to my mother-love be given,

My child that God hath given me is my child forevermore.

R. V. R.

CHAPTER XII.

MISCELLANEOUS.

(Continued.)

HERE are numberless little *bien-seances*, the observance or non-observance of which mark the perfection or lack of good breeding among ladies. Mere conventional forms are not here alluded to; *they* have their value, and it is well to acquire as large a knowledge of them as possible; but governing the conduct by their rules does not make the lady in the absence of something better. Many a woman, in total ignorance of conventional rules, is yet, by the possession of this "something better," so guided in manners as to have the most just claim to the title of perfect lady. It may be defined as a nice sense of propriety, guided by goodness of heart; and the latter, if cultivated, almost inevitably leads

to the former, and *both* are susceptible of cultivation.

Probably, the manners of St. Paul, the Apostle, had as elegant finish as the world ever saw in a being with the nature of ordinary humanity; *his code of good manners*, contained in parts of his epistles, was inspired by God Himself, and is undoubtedly the most perfect ever recorded. The concise epitome of all is contained in a few verses from two of his epistles, "Charity is patient, is kind: Charity envieth not, dealeth not perversely: Is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: Beareth all things, believeth all things, endureth all things." (1 Cor., xiii.) And: "Whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things." (Phil. iv.)

It is hoped in all that has been said in these chapters, if tried by the test of St. Paul's code, nothing will be found that is not in strict accordance with its spirit; many other thoughts like these would suggest themselves to any one studying to apply it to their own conduct. But how many think of applying this code to the little every-day intercourse of society and domestic life? Yet it was precisely in this view it was given by the Apostle. The eight

beatitudes include, it is said, in themselves instruction for the perfect practice of the spiritual part of christianity in every station of life, so may it be said of these precepts, they include the whole practice of Christian etiquette.

If many of the things pointed out to do or to avoid seem of very trifling consequence, we can only reply by quoting, in all reverence, "He that is faithful in that which is least, is faithful also in that which is greater; and he that is unjust in that which is little, is also unjust in that which is greater." And is it not by trifles almost our whole lives are made up? A few miscellaneous remarks will finish all there is opportunity left to say.

In company, young ladies would do well to avoid the *over*-affectionateness of manner to lady friends that is too much the habit among them. The constant practice of kissing is a positive annoyance to the more sensible portion, and in the street, or on meeting at a public assembly, it is looked on with absolute disgust by the more refined. There are thousands who never meet an acquaintance anywhere without going through this form, for it is generally nothing more. Two groups of ladies meeting, especially in the street, and going through this greeting, is indeed a moving sight, not to the sensitive heart, but the risible muscles. The spectacle is simply ridiculous. At proper times and in proper places, real, sincerely felt affection may be, and ought to be indulged, but this exaggerated and public

manifestation of indiscriminate regard, is one of those "customs more honored in the breach than the observance." A clever girl defined the standard of manners of a new acquaintance by describing her as "one of the kissy sort;" and another said, she always dreaded meeting certain of her acquaintance, "because their kisses were so terribly juicy."

Of the same standard of elegance are the customs of some young ladies at social parties of sitting close together, holding each other's hands, laying their arms around each other's necks, or promenading the room encircling each other's waists. None of these things are wrong in the right place, they are only not right in the wrong one. Ladies may be sure that gentlemen, for whose edification they generally, in public, show off these "airs and graces," only laugh at them.

Do not permit a gentleman, who is a mere ordinary acquaintance, to read with you from the same book or paper, to sit with his arm resting on the back of your chair, to touch your curls, or in short any of the ill-bred familiarities ignorant young men offer till taught better by the lady. Never allow a gentlemen to inspect a ring on your hand, a bracelet, or above all a brooch while wearing it. Take it off to be examined and then replace it.

In these days, when everybody has his or her photograph taken, too many young ladies do not scruple to bestow their's on every chance acquaintance who requests it. No persuasions

ought to prevail on a really modest girl to allow her's to come into the possession of any but her nearest and dearest friends. If she bestows it indiscriminately on gentlemen acquaintance, she risks having it exhibited to their companions, and her face and her name becoming known to those *she* would blush to be supposed to know. Akin to this, and not less reprehensible, is accepting the likenesses of gentlemen. There are some girls—ladies they are not—who use every means to obtain as many portraits as they can, and enshrining them in an album, exhibit these precious *souvenirs* of their folly to their friends, to provoke their envy by this token of the number of cavaliers they have in their train.

No lady will accept a present of any value from a gentleman who is not entitled by right to offer it. A bouquet, a book, or similar trifles are different, but any thing of intrinsic value should be politely, but firmly declined. Only a man ignorant of the usages of refinement, presumes to offer such gifts.

Some ladies, so far from shrinking from the acceptance of presents from gentlemen, will endeavor to obtain them by hardly concealed manœuvres. This was the well-merited rebuke a gentleman once gave with a gold thimble thus forced from him:

“ I send you this thimble
For finger nimble,
I hope it will fit when you try it;

It will last you long
If it's half as strong
As the hint you gave me to buy it."

"Philopœnas" are also of this class; the gentleman is *always* expected to pay whether he wins or loses. A lady will decline having anything to do with them; or with wagers for gloves, &c., that some lay with the full intention of exacting the penalty.

On a par with these kinds of meannesses—for however sportively carried on, it is real meanness under all—is that of contracting pecuniary obligations to gentlemen by accepting frequent invitations from them to places of amusement, courses of lectures, concerts, summer excursions, &c., and even, as some do, procuring these invitations by hints of the lady's desires for them. A lady who has no relative to serve as her escort, and is dependent on the kindness of acquaintances, could and ought to have it understood, that if she accepts frequently the convenience of a gentleman's escort, she desires and intends to provide for her own expenses, and if he is a gentleman he will appreciate her independence, and respect her the more for not being willing to incur such obligations to him. As every lady is dependent on gentlemen for such needful escort and protection; if there is no one she can claim it from as a right, and does not wish to be debarred from all social amusements, it cannot be wrong for her to avail herself of such as it is in her power to procure, but this

does not justify her in levying such a tax on the purses of mere acquaintance, as a single winter's frequenting of such places would amount to in the aggregate.

The lady author, quoted in a previous chapter, says, speaking of conversations between ladies and gentlemen: "It is a problem difficult to solve, why so many ladies of good abilities and cultivated minds, and who always, with their own sex, talk like intelligent, sensible women, should, as soon as they get into conversation with a gentleman, seem to take leave of rationality, and demean themselves like utter fools. We grieve to see a charming, modest, refined young lady, almost the moment a gentleman begins to talk to her, changing her whole demeanor, and quickly becoming bold, forward and nonsensical. We are glad to see vivacity in women of all ages, and if they have a sprinkling of wit and humor, so much the better. But we wish them to do themselves justice, and not, when conversing with men, run wild, and give themselves up to all manner of folly."

So much for the coquettish and silly; but she has a word, too, for those who have a leaning to err on the other side, and to assume too much when conversing with gentlemen:

"Generally speaking, it is injudicious for ladies to attempt arguing with gentlemen on political or financial topics. All the information that a woman can possibly acquire or remember on these subjects is so small, in comparison with the

knowledge of men, that the discussion will not elevate her in the opinion of masculine minds. Still, it is well for a woman to desire enlightenment, that she may comprehend something of these discussions when she hears them from men; therefore, let her listen, but refrain from controversy or argument. Men are very intolerant towards women who are prone to contradiction and contention, when the talk is of things considered out of their sphere; but very indulgent to a modest and attentive listener, who only asks questions for the sake of information. Men like to dispense knowledge; but few of them believe that, in departments exclusively their own, they can profit much by the suggestions of women."

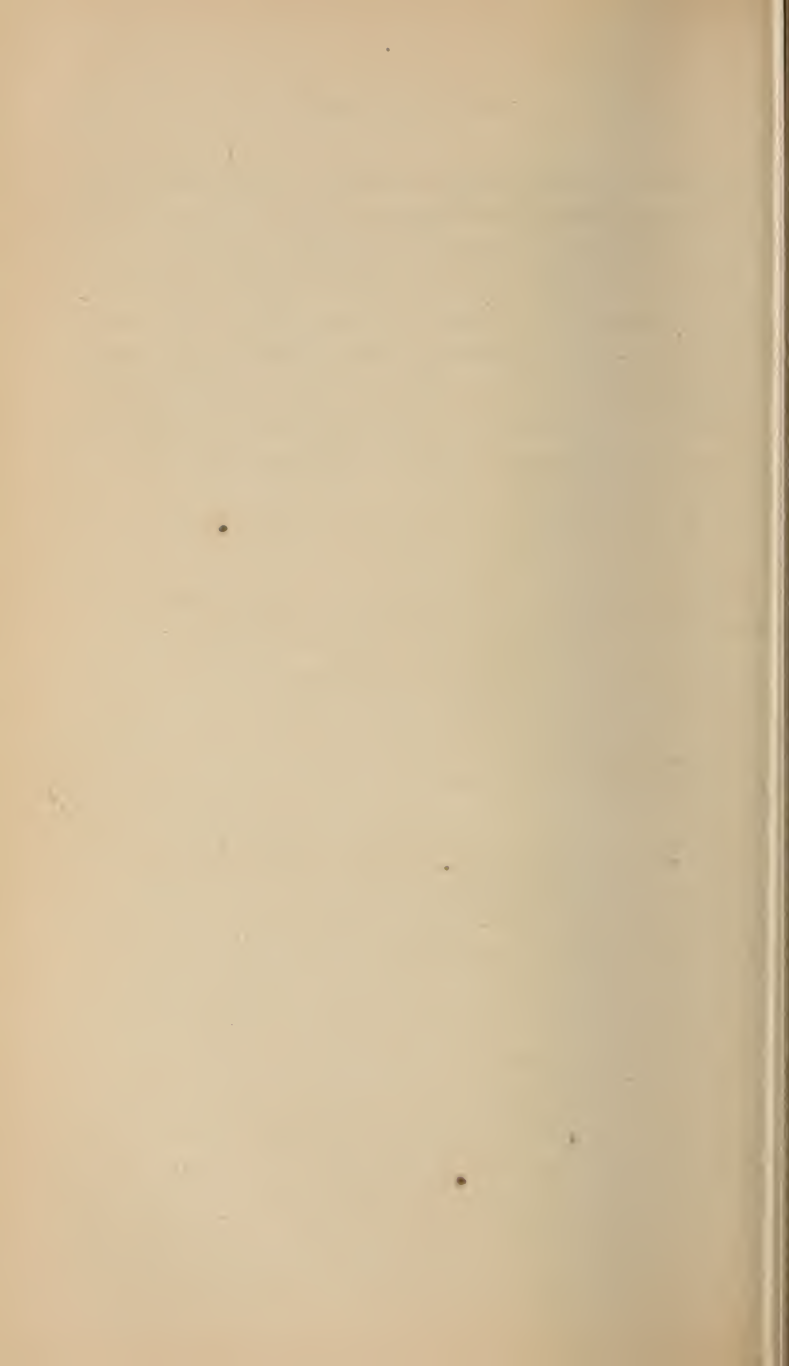
The practice that prevails with ladies of this country, more than any other, of making Sunday morning the time, and a church the place, for the display of their newest and most fashionable attire, is in the worst possible taste. All respect should be shown to the sacred time and place, but neatness and propriety having been provided for, the more simply dressed and quietly undorned a lady is, the more becoming and congruous will be her costume. Who has not heard St. Jerome's famous philippic against the over-dressed ladies, who appeared at church in his time:

"Yet worldly is that heart at best,
That beats beneath a brodered veil;
And she who comes in glittering vest
To mourn her frailty, still is frail."

The author quoted a page back, herself a *Protestant*, notices, with warm approbation, the practice of the ladies of some Catholic countries of having a special and very plain dress for church—a black dress, a mantle with hood that shades the face, and veil, both also of plain black. She earnestly wishes such an appropriate and commendable custom could be introduced in this country. Such a wish is, however, hopeless; but is it not possible for ladies to modify the too profuse display of their finery in church?

Space will not allow the notice of many other manifestations of lack of reason, lack of taste, and lack of independence of mind among women; so common, indeed, that they pass without a thought being given to them by nearly all. If only every lady, every conscientious woman, instead of allowing herself to be led by custom, fashion, and vanity, would *do her own thinking*, and, taking St. Paul's standard of ethics, model herself on it, the difference in her own life and the lives of those she influences would soon become perceptible. Duties would become evident she never before suspected, and duties already known would no longer be looked on as degrading drudgeries, but ennobled by high motives. Romance would not be destroyed, but, put in its proper place—in subjection to the realities of life—help to make them interesting. She would look with equal disfavor on a useless, idle, vain, dressing, gossiping, flirting, novel-reading life,

without an aim or end, except self-gratification, and the bold, presuming, aggressive life claimed by the mistaken "women's-rights" portion of her sisters. Simply content with the place God gives her, *because* it is the one he gives, she would have no other ambition, nor desire any greater happiness—for none greater could be attained in this life—than she would surely find in the endeavor to live up to all its requirements.

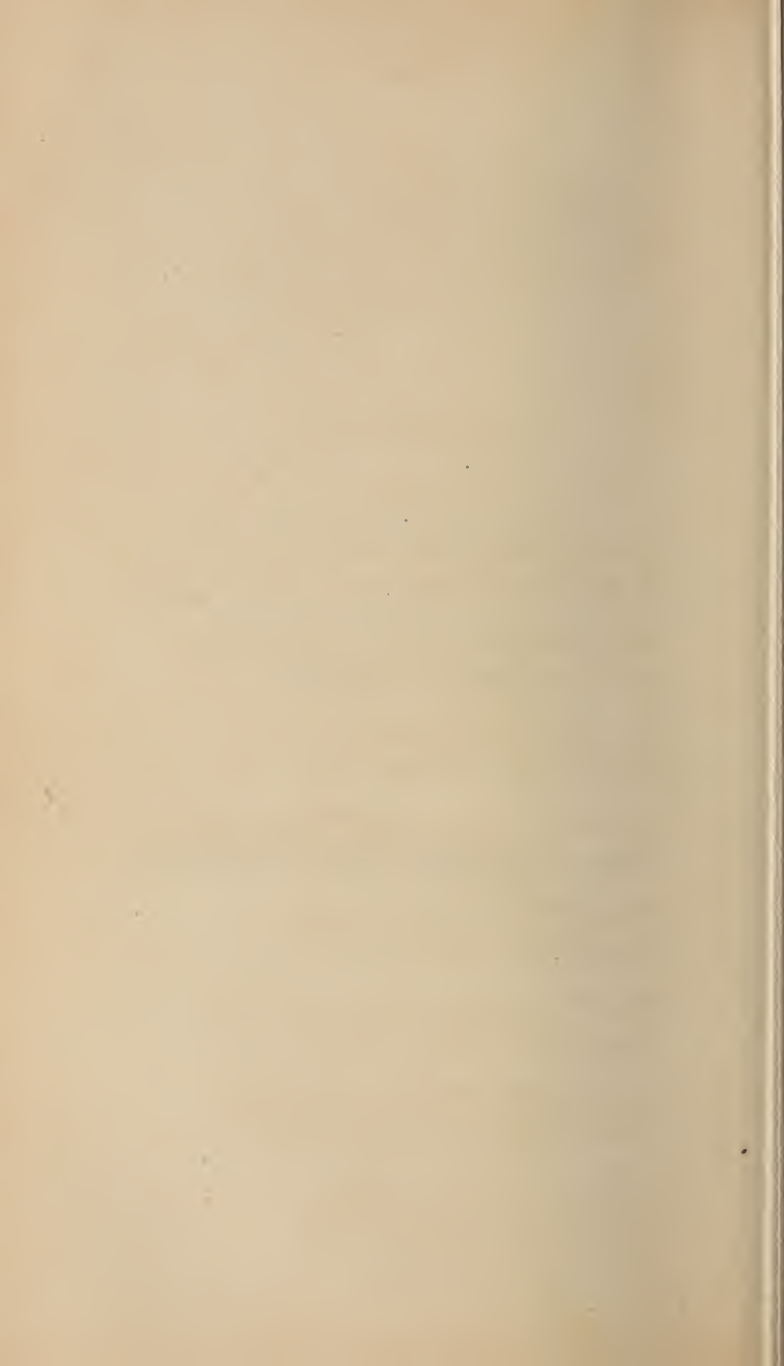


VERSES

TO ASSIST THE MEMORY IN RETAINING
THE SUBSTANCE OF THE PRE-
CEDING CHAPTERS.

PART I.

FOR YOUNG GENTLEMEN.



CHAPTER I.

LIFE.

PASSING along life's devious ways,
How shall we our Creator praise,

And guard at once our own weak heart,
And others show the better part?

By trying, with an earnest will,
Mind, body, soul to train with skill;

Learning with artless art to please,
Look more, and speak with well-bred ease;

Gaining kind friends by kindly act,
By deference, politeness, tact.

For still, as through life's ways we go,
Again we win what we bestow.

And all may wield this potent spell,
If duly trained and chastened well.

CHAPTER II.

HOME.

Who knows not that, in Nature's plan,
"The child is father to the man?"

For what, *at home*, we learn to be,
Just that the outward world will see.

The vulgar boy—the base, low churl—
The selfish, rude, unmannered girl—

Or, gentle, polished and polite,
The lady true and little knight,

Are formed and modeled by the care
That fashions heart and manners *there*.

Let not rough words or angry jar
The peace of hearth and table mar,

Nor bitter, hard, ungenial ways
Make saddened thoughts for after-days.

When first, at morn, you meet each friend,
A cheerful "avant-courier" send,

And let a smiling, glad "good-morrow,"
Give prophecy of joy, not sorrow;—

At night, a gentle, low "good even,"
Fall like a blessing asked from heaven.

By kind, obliging, thoughtful deed
Try to forestall each daily need

Of all around. With modest grace,
Take, as your due, the lowest place,

And not, with selfish vain conceit,
Dispute, and claim the upper seat.

The courtesy you hold due to others
Give to your sisters and your brothers.

Chill is the heart and base the mind,
That can repay a parent kind

With hard contempt or cold neglect,
And childhood's hallowed ties reject;

Or blush, because old-fashioned ways
Suit not the taste of modern days.

The softest chair, most loving tone,
And cosiest nook should be their own;

And every sweet, endearing art,
That shows a truly filial heart,

Their tender care, in earlier day,
Should with fond gratitude repay.

If thus, by true politeness moved,
At home good heart and sense be proved,

We treasure up a blessed store
Of memories sweet forevermore.

CHAPTER III.

SCHOOL OR COLLEGE.

AT school a little world you find,
To train your soul—your heart—your mind,

Duly to fill, at riper age,
Your place upon the world's great stage;

For every moment *here* spent well
Upon your after-life will tell.

If *just* ambition rightly rule
The golden years you spend at school,

You will not waste the measured power,
Nor idly spend one precious hour.

God gave you body, mind and soul,
Each, then, with its due care control.

With healthy form and graceful ease,
Learn by your outward looks to please;

With mind imbued with knowledge pure,
Respect and deference secure;

And, more than all, from earliest youth,
Your soul train to unswerving truth.

Aim high—even though your point you miss,
Some higher mark you gain by this,

Than if—lest failure should befall—
You took no lofty aim at all.

The noble mind, with passion's fire,
Makes *excellence* its *first* desire.

Strive earnestly, by plan and rule,
To miss no benefit of school.

Knowledge at random loosely sought,
At wisdom's real expense is bought;

Yet special studies choose, that will
Give for your chosen life more skill.

So spend each year that when, at last
These college-days shall all be passed,

Justly your Alma Mater's pride,
You seek a stage more grand and wide.

CHAPTER IV.

GOOD MANNERS.

LEARNING will not suffice, you'll find,
Unless the manners be refined,

If in the *social world* you aim
For full success, and worthy name ;

You must, with constant, careful tact,
Mould by its laws your every act ;

But taking still for truest guides,
Good sense, and guileless heart besides,

For every man of common sense
O'errules *mere fashion's* vain pretence,

And leaves all modish dandy rules,
In dress or manners, to the fools.

Good manners just four points include,
And if these all be understood,

And practiced on a settled plan,
You are a finished gentleman.

The first is perfect cleanliness,
In person, habits, speech, and dress,

With generous freedom, joy to lave
In the clear, sparkling, limpid wave ;

Whether your capillary crown
Be raven, flaxen, golden, brown,

Or with regret you sometimes hear
“Red-head” assail your wounded ear ;

Remember this—the brush and comb
Must *often* in close contact come.

Neglected teeth and nails still must
Give the beholder deep disgust,

But oh ! with still more anxious care
For conversation clean prepare.

Let no foul words, impure and vile,
Or sinful oaths your lips defile.

Fops, snobs, and bullies, freely use
Language the well-bred all refuse ;

And think they show a wittier mind
The more their talk is unrefined.



Forget yourself, your feet, your hands,
And how you sit, or walk, or stand ;

Don't fidget with your watch or keys ;
Or try *too much* to seem at ease ;

Or make each one who sees you sick
By grimace or affected trick ;

Don't let your feet be sprawling spread,
Or tilted up above your head.

In short, just modest, quiet be,
As nature and good sense decree.

"Spiced gales of Araby the blest,"
Are sweet, but surely not a guest

Whose 'kerchief and whose hair exhales
More perfume than Arabian gales.

'Tis pity if you have a cold,
But worse if the sad fact be told ;

By every kind of uncouth sound
Annoying every one around ;

So let the secret be confined
To your own handkerchief and mind.

Tobacco's taste is only known
To man and one vile worm alone.*

And all the comment we can make :—
'Twere well if man no share would take,

*The tobacco worm, the only insect that will feed on the plant.

But leave the odious, filthy weed,
The still more filthy worm to feed.

Good manners' second point of grace
Is neatness in our dress and ways;

Simplicity in look, word, act,
Taste, order, comeliness, in fact;

That sense of just propriety,
That in well-balanced minds we see.

Give fashion all its proper due
As far as fashion's rules *suit you*,

For here again must sense and tact
To each one's needs be rule exact.

Nor fop, nor sloven, but between
Chose carefully the golden mean;

Though linen coarse and broadcloth rough,
Or even plain, gray hodden stuff,

Endue your form, be they but clean,
The truer gentleman is seen,

Than if arrayed, a dandy pert,
In flashy jewelry and—dirt.

Whether you be or poor or rich,
A kingdom rule or dig a ditch;

Whate'er your place in Nature's plan,
You may be this—a *manly man*.

This holds *the third* important place,
In points the gentleman to trace.

The *gentle* man, observe this well,
Whose manners best his title tell.

Whose kindly thought will ever measure
His happiness by others' pleasure.

No matter what their station be,
All claim alike his courtesy.

Good manners' first, best, golden rule
Is deeply graved upon his soul.

The Gospel rule, "To others do
As ye would they should unto you."

With this you never can offend,
Or grieve the most sensitive friend.

When you in social converse meet,
Be cheerful, genial, but discreet.

Don't talk apart, with one or two,
As if the rest were naught to you,

But unto each in turn attend,
And pleased attention try to lend.

Never dispute or disagree
With anything you hear or see,

Or try, by angry force, to make
All others your opinions take.

Choose always private place and season,
Mildly with erring friends to reason.

Let courteous *actions* also show
Good manners' kindly ways you know.

Don't stare at strangers in surprise,
Nor scan their dress with curious eyes,

Nor make a mental catalogue,
Down to the very cat and dog,

Of all you see, if e'er you come
Within the precincts of his home.

But, above all, avoid to gaze
Too boldly in a lady's face.

To you each woman should appear
As mother or as sister dear.

All womanhood may, in *their* name,
Respect and honor justly claim.

"In others patiently endure
Errors and faults—you may be sure,

In much that you unconscious do,
You others try, as they try you."

Don't study courtly airs and graces,
Bows, smirks and monkeyfied grimaces,

Nor fawn on rank, or wealth, or station,
By flattery base; nor seek occasion,

In any mean, unmanly way,
Court to the "upper ten" to pay.

Be *manly-hearted*, upright, true,
Give each and all the reverence due,

But still retain respect for self,
Though low your station, small your pelf;

And if you meet one lowlier still,
Show equal courtesy and good will.

Three acts will mark the coward base,
And brand him with deserved disgrace—

The lame or the deformed to shock,
By heartless laugh or cruel mock;

God's simple ones to tease and jeer,
Or at the ignorant poor to sneer.

No truer sign of meanest mind
Than *this* despicable mark we find.

The golden rule *begins and ends*,
All on which courtesy true depends.

But *table manners* are *the test*,
That prove the heart and training best;

If *here* you justly make your claim
To gentlemanly rank and name,

No one will e'er that claim attack,
Though in some minor points you lack.

Be timely coming to a feast,
But not with *too* unseemly haste,

And with still greater cautious care,
Of coming after time beware.

If you're requested, be quite ready
To give your *left* arm to a lady;

With her, in going through the door,
It is your place to pass *before*.

And while at table quietly
Study her wishes to supply.

A blessing ask, if grace is said,
With reverent downcast eyes and head,

And if by others 'tis forgot,
In your own heart forget it not;

Don't crowd or push another guest,
Hands, elbows, on the table rest;

Be noiseless with knife, fork, and plate;
Be self-possessed, and moderate;

Let every movement be discreet,
Deliberate, gentle, guarded, neat.

Refuse not soup, but nicely sip
From the spoon's *side* and not its tip;

Don't bite your bread, nor break it up
To drop the pieces in your soup ;

And always say you do not wish
A *second* help of soup or fish.

Don't try of every dish to taste,
Nor eat your food with greedy haste,

For if too hurriedly you eat
You'll spill your gravy, drop your meat ;

And never let your neighbors see
Your peelings, bones, or such *debris* (da-bree)

Scattered upon the cloth around,
Or dropped upon the carpet found ;

And do not masticate your food
As if, *cow-like*, you chewed a cud.

To use *your* knife to help to salt
Or butter is a serious fault.

Don't make your fingers sugar tongs,
Another of the vulgar wrongs.

No well-bred person e'er you see
Puff out his lips and "blow" his tea,

Nor with an unwiped greasy lip,
From any glass or cup to sip.

You must *not bite or cut* your bread
Unless it be with butter spread.

Don't urge a lady to take wine
If offered once, and she decline.

All fruits, both dry and fresh, and cheese,
Eat with your fingers if you please.

Divide large fruit with dainty care,
And neatly then the quarters pare.

Split peaches and remove the stone,
With knife-point it is deftly done.

Eat with a spoon all sorts of berries,
And as for gages, plums, and cherries,

The stones, please always understand,
Take from the mouth with *half-closed* hand.

Don't crack nuts with your teeth—in truth
It spoils the nuts and crackers both.

Ne'er pocket any dainty bit
In private greediness to eat.

Of delicacies rich and rare
Help yourself with hand most spare,

And ne'er with selfish, greedy art,
Insinuate "your favorite part,"

But if you're *asked* which it shall be,
Accept it with simplicity.

Epicurean remarks the wise
And truly manly will despise.

With mouth crammed full of food don't mumble,
'Twill make your talk a funny jumble.

When you are helped just take with ease
What quantity your host may please.

Yet not so easy and so free
Assume too great a liberty,

As if you thought yourself most able,
And finest gentleman at table.

If you desire to be refined,
Use knife, fork, spoon, as they're designed.

If you should, in a moment rash,
Reverse their use, perhaps you'd gash

A mouth already quite too wide,
And shock all who might see beside.

The use of *spoons* we all suppose
That every human being knows ;

'Tis said in mouth of each babe born
Is golden spoon or one of horn.

To help yourself, or any friend,
Do *not your* knife, fork, spoon e'er lend.

Of such mistakes have careful heed ;
Use what is placed for public need.

Bread, nuts, and fruit, dear sir and madam,
Eat in the mode of Eve and Adam,

When thumb and fingers well supplied
All other implements beside.

Napkins and handkerchiefs pray mind
Have each their proper use assigned :

The first use only for your lips,
And, if you soil your finger-tips,

For 'kerchief's use, a delicate mind
Must teach you how to be refined ;

When using it you'll turn aside
To cough or sneeze, then deftly hide

Safe in your pocket's recess deep,
And out of sight the nuisance keep.

Finally, be this understood—
Food's made for man, not man for food ;

So eat and drink, in moderation,
Just what you need for the occasion,

And do not, by intemperate greed,
Seem like a soulless beast to feed ;

From table with the host arise ;
In converse witty, calm, and wise ;

Some little space of time delay
Ere leave you take and go away.

Such are the rules of etiquette,
At well-bred tables always met ;

At home, "good sense" and ease, of course,
May somewhat modify their force.

"Trifles," 'tis said, and not amiss,
Make up the sum of human bliss.

 "If you your lips
 Would keep from slips,

Five rules observe with care—
Of whom you speak,
To whom you speak,
And *how* and *when* and *where*."

Learn with an equal, kindly grace,
And firmness to say *no* or *yes*.

Don't whistling on the streets be caught
"As fools do, just from want of thought."

Don't kick your feet, nor with them drum,
Nor yet with fingers; do not hum,

As if in vacant reverie,
Nor idly in your pocket play

With jingling keys, or rattling change;
Such tricks to gentlemen are strange;

Don't fidget with your knife or watch;
Or strive admiring eyes to catch

With pin, or chain, or signet ring,
Or any other showy thing.

If need be, see the time of day,
Just in a modest, quiet way.

In public halls, a guarded voice
A gentleman will make his choice,
By unassuming quiet grace,
Proving he knows his proper place.

When you depart, don't bore a friend
With farewells seeming without end,
And, standing in a draughty door,
Have still to say a "few words more."

Except in business time and place,
For visitors you rise always.

Ne'er swing your chair or tilt it back,
Unless propriety you lack.

Never, with eye-glass in your eye,
Like puppy stare at passers-by.

Only a ruffian, base and rude,
Upon a lady would intrude.

By turning in the street to gaze,
Or venturing her steps to trace.

Ne'er at hotels or restaurants
With *noisy fuss* make known your wants.

A kind deed, if politely done,
Is more like *two* kind acts than one.

Thus, when such gentle deeds you do,
Make your friend feel *he favors you*.

Before your services you lend
To introduce, consult *each* friend,
And do not take the fact for granted
By both the introduction's wanted.

"By too familiar custom's use,
Contempt and weariness ensues;"
So with a certain, cautious care,
Decline your *every* thought to share.
You will not love your friend the less
By practicing this cautiousness;
And rather win his best esteem
As you the more retiring seem.

The wit that can another wound
In gentlemen is never found.

Let not a stranger need a chair,
But keep your own if more are there.

Uncover where'er ladies are,
At concert, lecture, or bazaar.

By these three marks we know a bore—
Long stories we have heard before ;
Details about his own affairs,
His hopes and fears, his pains and cares ;
By strings of questions without end ;
Kind heaven ! from bores deliverance send.

“ Please ” is but a little word, and “ thank you ” is not
long :
Their use, whene’er there’s need, alike to young and old
belong.

If need requires that you should haste,
And some one in advance be passed,

Don’t rudely push, but, bowing slightly,
You may proceed ahead politely ;

If any blunder, or mistake,
Or heedless oversight you make,

That can another cause distress—
As stepping on a lady’s dress,

Or stumbling in another’s way,
“ Excuse me,” always quickly say.

But if in *others* you perceive
Such awkward things, always believe

’Tis *ignorance*, and kindly try
All faults to veil you may espy ;

To jeer or laugh would on your part
Prove ill-bred mind and evil heart.

With noble mind delight to show
Superior claims you feel and know,

And ne'er your hat or seat retain
In priestly presence, or again

A lady's, or one in whose years
The reverent claims of age appears,

Or one who holds a ruling station,
Or claims the deference of the nation,

Until they courteously permit
Your hat, or point you to your seat.

Avoid the self-conceit that makes
One eager to correct mistakes.

And, most of all, with tender care,
With parents of this fault beware.

Ne'er talk of self, nor thrust your word
Unwished for; let each one be heard,

And each one for himself reply
To questions. Don't stand listening by

To converse not to you addressed;
Let prying queries be repressed;

We have no right to try to learn
All that our neighbor may concern.

Listen with patient courtesy
To all, though tedious some may be.

Remember always in a church,
It is God's house and heaven's porch.

Keep silence strict—let not one word
Of idle talk be ever heard.

In lecture-room and concert-hall
Regard the rights of one and all,

And do not, by your private talk,
The pleasure of another baulk,

Nor all the audience offend,
By going out before the end.

In company it always looks
Ill-bred to be absorbed in books;

And breaking in on conversation,
By reading out without occasion;

But when some eloquent, sweet-voiced guest,
The host and company request

To read aloud, then show your breeding,
By *silent* listening to the reading.

Don't watch from cracks all who pass by,
Like "Peeping Tom of Coventry."

To bite your nails is quite ill-bred,
Still more to use them on your head.

In company your teeth to pick
Will make refined beholders sick.

Intruding on a busy friend
In business hours, you may depend

Won't raise you in his estimation ;
Nor if you use the same occasion

To handle private property,
Ask use or price of all you see ;

Or with audacity still greater,
Read, or e'en touch, a written paper.

Ne'er with a friend, in prolonged talk,
Monopolize the public walk ;

Keep to the right on each occasion,
A rule that knows but *this* evasion :

When on a narrow path, or street,
A lady or old man you meet,

The rule you waive, and, for their sake,
The *less* convenient side you take.

Again, if ever there is need
In narrow path one should precede,

The superior, in age or standing,
Takes the first place, as most commanding ;

Unless there's danger in the case,
And *then* it is the inferior's place ;

For brave *young* hearts are always ready
As guard for clergy, age, or lady.

Precede a lady *up* a stair,
But follow, *coming down*, with care,

That on her dress you may not step,
Or cause her any awkward trip.

With ladies, gentlemen are ever
Polite, deferent, familiar never.

Don't heedlessly engagements make,
But word once given *never break* ;

A gentleman, from first to last,
Is bondman to his word once passed.

That mind is generous, true, and strong,
That humbly owns it has done wrong ;

"I bow before the noble mind
That freely some great wrong forgives,

"Yet nobler is the *one forgiven*,
Who bears that burden *well*, and lives."

No *present* friend with *praise* assail,
Nor at his *faults*, in *absence*, rail.

Better *alone* forever be
Than mix with worthless company.

"Tell me the company you keep,
And I will tell you *what you are*,"
I always hold, for wisdom deep,
An olden proverb rich and rare.

I pray you heed these maxims well,
Their worth your after life will tell ;

Not beauty, talent, rank, or power,
Supplies the lack, in social hour,

Of knowledge of good manner's rules,
Nor all the learning of the schools ;

Nor even grandest moral worth,
Nor all the wealth upon the earth ;

While though some other points you need,
Possessing *that* you will succeed,

And surely, in the course of time,
With rapid feet, triumphant climb

Up to the heights at which you aim,
And win yourself an honored name.

CHAPTER V.

CONVERSATION.

God gives to all some sort of speech,
But study and experience teach

How in the art we may excel,
Learning to talk and *listen* well.

The first rule is by proverb told—
“Speech silver is, but silence gold.”

Therefore this wisdom first attain,
Of *when* to talk and when refrain.

Talk moderately, that others too
May “say their say” as well as you.

Be wisely silent when you see
'Tis best that you a listener be;

But show, by look of interest kind,
You lend a pleased, attentive mind.

When conversation languid flows,
Try with some word to interpose,

And bring its former interest back,
Or start it on a fresher track.

Study to gain a clear, pure voice,
Nor low nor loud ;—and make your choice

The simple, plain, unstudied word,
Such as in common parlance heard.

Cant terms and vulgar words eschew—
They should not be even known to you.

Don't talk your knowledge to display,
Lest rather ignorance you betray ;

Yet still be ready, if desired,
To share the wisdom you've acquired.

Talk not too much of your affairs,
Nor question others about their's,

Except some frank, congenial mind,
In casual meeting, you may find,

Who can appreciate good sense
And speak with plain intelligence

About your business or his own,
Yet not in too familiar tone.

Despise not common words and ways,
The cordial, social, little phrase,

That holds society together,
Remarks about the wind and weather,

And every-day, trite observations,
The staple of most conversations;

They serve a purpose wise and good,
Though suiting not a cynic's mood.

If among poor, unlettered men
Accident casts you, even then

Don't cloak yourself in selfish pride,
Nor their sad ignorance deride,

But try to light the spark divine
That in each human soul doth shine.

Often beneath the coarsest rind
Some seed of precious worth we find.

Perhaps in Providence's intent
Words *you* could speak may have been sent,

If not wrapped up in silent scorn,
To cheer or counsel, help or warn.

“A little word in kindness spoken,
A moment or a tear,
Has often healed the heart that's broken.
And made a friend sincere.

“A word—a look—has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

“Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.”

Be ready, with an humble grace,
To take at times a lower place;
Glad if one wiser will to you
Impart his “treasures old and new;”
Nor be ashamed, with candid ease,
To use this simple art to please.

“A man of one idea” alone
Has ne’er in social converse shone.

With all this counsel, wise and clever,
He’d be a prosy bore forever.

Read, listen, think, until your brains
Varied and generous store contains,

Then talk, and you will surely find
Pleased listeners in each kindred mind.

In letters the same rules apply
Which you may well be guided by;

But of your *spelling* take good heed,
And *syntax* study well indeed;

For *written* faults you cannot make
The same excuse for your mistake

That conversation's heat affords,
So guard alike ideas and words;

Don't let them stiff and formal be,
But all come heart-warm, fresh, and free;

In simple word and phrase reveal
The kindly thoughts you truly feel.

CHAPTER VI.

VOCATION.

“Ho! all who labor, all who strive,
Ye wield a lofty power;
Do with your might, do with your strength,
Fill every golden hour;
The glorious privilege to do
Is man's most noble dower.
Oh! to your birthright, to yourselves,
To your own souls be true!
A weary, wretched life is their's
Who have no work to do.”

When His fair finished world God saw
He made for it this primal law:

Order should be its settled plan,
And be the proper guide for man.

The fittest place each one can find
Is that for which he was designed.

It matters not, or high or low,
If God's decree has willed it so;

Ambitious hopes, mistaken pride,
Tempt some from their right path aside.

Others, with craven, faithless heart,
Too cowardly to take the part

Assigned them, idle life away
As if one endless holiday.

“ Who lags for dread of daily work,
And his appointed task would shirk,
Commits a folly and a crime ;
A soulless slave,
A paltry knave,
A clog upon the wheels of time ;
With work to do, and store of health,
The man's unworthy to be free
Who will not give,
That he may live,
His daily toil for daily fee.”

Let judgment, then, in this appear—
Be not deceived by pride or fear ;

Nor think that e'en the lowest place
Can ever noble mind disgrace.

Nay, rather know the maxim true—
“ Honoring your trade will honor you.”

Judge yourself fairly, justly then,
Unbiased by all other men ;

Consider well each separate power,
Each talent God has made your dower ;

And know he will account demand
Most strictly from His creature's hand.

Use reason calm your choice to make,
But let your reason counsel take

From prayer to God for light and strength
To choose what He would have at length.

“Where duty lies,
There is highest sacrifice;
Oft in meanest tasks on earth
Faith doth show her genuine birth,
Giving them *immortal worth*.”

But while of pride you must beware,
Of *false humility* take care.

'Tis said that, in the devil's eyes,
This pride, that apes an humble guise,

Is his beloved and darling sin,
And countless souls for him doth win.

With generous trust, and brave, high heart,
Fear not to take a ruling part;

If conscious God has called you there,
And helped you well your soul prepare;

And *this* thought rules your chosen plan,
“Glory to God—good will to man.”

When once you've wisely made your choice,
Be deaf to every tempting voice.

Press on and up, with steady aim,
Heedless alike of praise or blame.

“ *Like a star,*
That maketh not haste,
That taketh no rest—
Let each be fulfilling
His God-given hest.”

Seeking the end you have in view,
To God and your own soul be true.

Loathe and avoid all trickery base,
Be honest in words, looks and ways.

Be punctual, as though a crime
Heedless to waste another's time.

Be civil; courtesy nothing costs,
And wins us friends in countless hosts.

Be orderly; let system rule,
And have its place for every tool.

Be cautious; do not rashly trust,
But ne'er *suspect*, unless you *must*.

“Ne'er run in debt”—“pay as you go,”
Is a maxim of maxims that all should know.

“*The wise man his secret will carefully keep,*”
Lest another success should at his expense reap.

Be watchful and prompt, for success is oft grasped
By the hand that is *ready before it be passed*.

*Be industrious and earnest, persevere, persevere;
Step by step brings success daily, hourly near.*

“ ’Tis a lesson you should heed,
Try again;
If at first you don't succeed,
Try again;
Then your courage should appear,
For if you will persevere,
You will conquer, never fear,
Try again.”

Whate'er your calling, still be brave,
Neither a tyrant nor a slave;

But think you see, in every other
Whom you may meet, a man and brother.

*Let heart and mind your standard be
Of truest aristocracy,*

And look with reverence on the man
Who fills his place in heaven's plan;

If President or cross-legged tailor,
A Commodore or common sailor;

“All are but workers—hour by hour,
With hearts that are brave and true,
From dawn to dark, through the whole day's length,
Each gives with an earnest will his strength
To the work he finds to do.

"But a grander task for all remains,
Which will only end with Time;
And this grand task is 'mid the ceaseless din
Of the constant struggle that hems us in
TO MAKE OUR LIVES SUBLIME."

PART II.

FOR YOUNG LADIES.

CHAPTER I.

“Oft in lowliest tasks of earth
Faith will find its genuine birth :
Giving them immortal worth.”

She who this living faith would know,
Must strive these things to learn and do ;

In daily duties' round to learn
An inner spirit to discern,

And with a generous, earnest will,
Each mean, unworthy thought to still.

Find how the tastes of all to please,
And take no joy in careless ease ;

But blithe and cheerful day by day,
Keep step by step her upward way

To noblest height of womanhood—
Self-sacrifice for others good.

CHAPTER II.

'Tis not alone housewifely care
That maketh home seem bright and fair.

And though it all be duly set,
If love's sweet smile be lacking yet;

If frowning brow and sullen face
Show's want of pure affection's grace;

Nor luxury, nor pomp, nor pride,
Nor every gift of wealth beside,

Can make it home: *love* only knows
How to *make home* where'er it goes.

The gentle kiss—the kind caress,
A word in tones of tenderness;

How many a pain of heart and mind
Would soothing comfort in them find.

Learn, then, in girlhood's pliant days,
To practice all love's gentle ways;

In *little things* its spirit shows,
And in their practice daily grows.

'Till rising up in power and strength
It reaches loftiest heights at length.

CHAPTER III.

Be hopeful, sunny, cheerful, bright,
Whate'er betides by day or night.

A cheerful mind, like sunny gleams,
Gilds harshest facts with golden beams;

'Tis rest unto the weary heart;
To angry moods 'twill calm impart;

It melts the stubborn; to the weak
'Twill courage and endurance speak;

Light, help and comfort, wisdom, grace,
All enter with a cheerful face.

CHAPTER IV.

With self must patience needs begin,
And day by day some progress win.

Yet still, as day shall follow day
Before it's stretched a longer way,

And yet more distant seems its goal,
The nobler be the eager soul.

The truly filial child is she
Who does her duty patiently.

Not from *mere duty's* strictest need,
That gentler motives will not heed ;

But adding unto duty's law
Those kindlier impulses which draw

From helpless sickness or old age
Still stronger reasons to engage,

A patience which, by every sign,
Proves that its source is all Divine.

"Its perfect work let patience have,
'Twill many a sin and sorrow save ;

And calm and even life will glide
If patience doth with thee abide.

CHAPTER V.

The homely ways of daily toil
Perhaps at times the hands may soil.

The broom, soft, rosy palms annoy,
And "kitchen work" may quite destroy

Romantic dreams of wedded life,
But the *true* woman and true wife

Finds in its quiet round of care,
Its daily toils, a treasure rare.

The humblest tasks her hands fulfil,
She makes a source of pleasure still

In work well done, and calmly blest,
Her heart and mind alike will rest ;

While husband, children, servants praise
The simple wisdom of her ways.

CHAPTER VI.

The ladies of these latter days
Too oft neglect old-fashioned ways :

The thrifty ways their grand-dames knew
How ancient garments to renew ;

How, with elaborate, patient care,
The much-worn stockings to repair

By loose drawn rows of smooth flat darn
With cotton soft or even yarn.

'Tis pity these economic ways
That won our grandmamas such praise.

Are now-a-days near set aside
By thriftless idleness and pride.

CHAPTER VII.

Is there a sharper, crueler dart,
Piercing more quickly to the heart,

Is there a venomed arrow keen
More fatal than detraction's spleen,

More subtle poison ever spread,
Than whispered scandal's words of dread,

Or bitterer tears than oft are wrung
By woman's sharp unbridled tongue?

Say not, "I know the thing is true,"
Even though appearing so to you,

It will not justify your cause
In breaking charity's fair laws.

"Speak good of all, or *silent* be,"
Is the sure rule of charity.

"Judge not" comes with this promise sweet,
"And you no judgment hard shall meet."

And they who neighbors ne'er condemn
Know mercy surely waiteth them.

CHAPTER VIII.

A woman perfect and complete
Needs first to be a housewife neat ;

If wife, on wifely duties bent,
If mother, on her charge intent ;

But she who has a vacant mind,
An intellect all unrefined ;

Who never cares in any book
That has no "fashion plates" to look ;

Will live but a poor, vacant life—
An ignorant mother—childish wife ;

From lack of knowledge, not of will,
Her duties only half fulfil.

CHAPTER IX.

God giveth each some gift and grace,
And fits each soul for its own place.

But strict account He yet will ask,
How each fulfil the appointed task ;

And use each talent, Virgins five
The light of knowledge kept alive ;

And fed that inner lamp, the mind,
With wholesome food, for it designed ;

While other five the light divine,
Allowed to dwindle, waste, and pine,

For lack of food. Then, piteous fate,
Their folly knew—alas ! too late.

CHAPTER X.

'Tis sad to see how health and grace
To fashion's idle laws give place;

How day by day the natural waist
Grows less and less, as tighter laced;

And prisoned feet, and aching hands,
Are bound by fashion's cruel bands;

And all that nature fairly made
In well proportioned size displayed,

By long and painful force compelled
To barbarous distortions yield.

CHAPTER XI.

The instinct of each woman's heart
Should teach her how to act her part.

'Tis God who hath her place assigned,
And given to her a pliant mind,

And quick perceptive power to see
Just what a duteous wife should be.

By gentle, mild, adaptive mood,
She wins, persuades, incites to good ;

And if the purer, loftier soul
Will thus her husband best control ;

While if he towers far above,
She makes herself worthy his love.

'Tis by submission women rule,
And she who best her heart doth school

In all humility's sweet ways
Will win most honor and most praise.

CHAPTER XII.

The rules of breeding most exact
Of finest feeling, sense and tact,

In the Apostle's words we find
Adapted to each human mind.

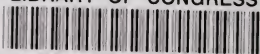
They teach us all we need to know
For guidance, wheresoe'er we go.

And by their *practice* we will learn
New meanings daily to discern.

They govern heart, and mind, and will,
And give each nobler motives still,

And yearnings, daily more intense,
For higher heights of excellence.

LIBRARY OF CONGRESS



0 022 009 228 8